CITATIONS IN ŚABARA-BHĀSYA

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(A STUDY)

By

Damodar Vishnu Garge

DECCAN COLLEGE
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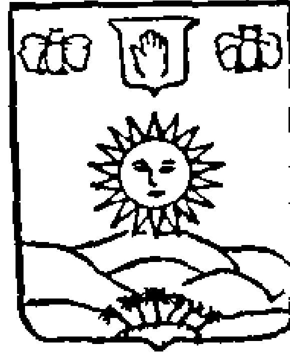
CITATIONS IN ŚABARA-BHĀṢYA

(A STUDY)

By

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PREFACE

Early in 1939, when I began to study the Bhāsya of Śabara on the Pūrva Mīmāmsā Sūtras of Jaimini, I was deeply impressed by the scientific method of discussion evolved by the Pūrva Mīmamsā Śāstra *for the interpretation of Vedic* Texts After a continued study for a year and a half, I had the good fortune of joining the Deccan College Post Graduate and Research Institute, Poona, which provided facilities for research to young students Dr V M Apte, then Professor of Sanskrit at the Institute, suggested to me the theme of the present work as a subject for Ph D Thesis and enabled me to complete my work on it

Judging from the number of scholars, eastern and western, engaged in the field the Pūrva Mīmāmsa is one of the less favoured Darśanas However, the monumental work of Jaimini together with Śabara's Bhāsya thereon is next in importance only to Panini Sūtras with Patañjali's Mahābhāsya on them Though *Jaimini in his* Pūrva Mīmamsā Sūtras refers to many predecessors he *may for all* practical purposes be looked upon as the fountainhead and inspiration of the whole development of the Mīmāmsa Śastra in so far as clear literary evidence of such development is available The Sutras of Jaimini have superseded the works of all his predecessors and dominate the Mīmamsā activity of *all* its successors *The* Sūtra *style* of Jaimini is enigmatic, condensed and involved *There is no* literary record of the explanations that must have accompanied the Sūtras of Jaimini in their oral transmission from teacher to pupil Fortunately, a guide to the interpretation of these Sūtras is available in the immense and unique Bhāsya by Śabara thereon *It is the earliest and the most authoritative exposition of the* Sutras of Jaimini and therefore of the Mimamsa Śastra Another fortunate circumstance is that we are not confronted with more than one equally authoritative Bhāsya on the Sūtras of Jaimini as in the case of the Sutras of Badarayana, each claiming to represent correctly the meaning of the Sutras It is, therefore, possible, *to look upon* the Sutras and the Bhasya as a single homogeneous work *from the* point of view of my investigation in the present book, which is primarily concerned with a study of the Bhasya

In this Bhasya Śabara *cites over two thousand passages* and sections by way of quotations in an identical abridged, amplified or adapted form or by way of references implicit and explicit, from older literature—Vedic and Post Vedic The Bhāsya draws upon these by way of *udaharanas* for purposes of illustration and explanation, in expounding the purport of the Sūtras A large number of these quotations may be supposed to be implicit in the Sutras of Jaimini, having been left to be explained orally by the teacher, as their very condensed form precluded any direct *verbatim* quotation Close scrutiny, however, reveals a small but very

As regards the untraced passages, a large number of these turn out to be mere jejune quotations which appear to have been extracted from some sacrifical manuals used by Śabara and no longer extant

In the Second Chapter the *Udaharana* material has been examined with a view to assess the contribution of the Śabara Bhāsya to the exegesis of the older Texts, Vedic and Post Vedic, determined as *sources of the Udāharanas, in* the First Chapter

Interspersed in the body of the Bhasya which sets before itself the task of an *enquiry into Dharma are found rules or canons of textual interpretations framed* by the Purva Mimāmsā School They have been illustrated in the Bhāsya invariably by appropriate passages from older literature Although in accordance with the main aim of the Purva Mimamsa these canons have been principally applied to texts on sacrifice, they are of so general and universal a character that they are used even today in India for the interpretation of legal texts and commentaries and the settlement of doubtful points raised therein The validity of these canons, the immediate use to which they are put and their utility for all times, have been critically discussed in the Third Chapter

The results of the writer s investigation into all Bhāsya discussions of problems connected with the Sacrifice, its theory and practice,–have been presented in detail in the last Chapter

In the third part, are included all Appendices The Citations in the JS (*i e* the Sūtra citations) have been listed in Appendix I wherein the source texts also are pointed Appendix II gives an Index of citations that are not recorded in any of the Indices published so far Appendix III gives an alphabetical *Pratika*–Index of citations (excluding the jejune ones) in the Śabara Bhāsya, which have been traced to their sources for the first time by the present writer A general Index is given at the end of the book

Before I conclude it is my pleasant duty to acknowledge my debt to various persons and institutions who have laid *me under deep obligations In preparing* my book, I had naturally to consult and draw upon numerous works As far as possible, I have indicated my indebtendness to all my authorities in the footnotes, or, in some cases, in the body of the book

I record here my deep gratitude to my *Guru* Prof Dr V M Apte, M A , Ph D. (Cantab) who first initiated me into Sanskrit Research and was kind enough to render me valuable advice throughout the period for which I was engaged on this work

Next, I am greatly indebted to the Deccan College Post Graduate and Research Institute, Poona,—particularly its Director, Dr S M KATRE, M A, Ph D, for giving me every possible help in books and scholarships in the course of my study My thanks are also due to Pt D K TAMBE, Mīmāmsa Kovida the Superintendent of the Mīmāmsa Vidyālaya, Poona for his uniform courtesy and kindness in allowing me to use the Library of the Vidyālaya

So far as the printing of the book is concerned I am glad to acknowledge once more my debt to Dr KATRE for his kind consent to include the publication in the Institute's Dissertation Series But for this arrangement, I am doubtful whether the work would have appeared in print

Next, I have pleasure in acknowledging my indebtedness to the Universities of Poona and Bombay for grants in aid received by me from these Universities towards the cost of publication of this work Lastly, I take this opportunity of acknowledging my debt to the Trustees of the Ichalkàranji Education and Charitable Trust, who generously donated a sum towards the publication of this book

Amalner, 24th January 1952 D V GARGE

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29 Woolner Commemoration Volume
30 Jha Commemoration Volume
31 History of Indian Literature (HIL)—M WINTERNITZ

ABBREVIATIONS

AB	The Aitareya Brāhmanam of the Rgveda, by M Haug Bombay, 1863 (Text and English Translation)
ABORI	Annals of the Bhandarkar Oriental Research Institute, Poona
APDS	Āpastambīya Dharma Sutram Ed by G Bühler Bombay Sanskrit Series 1932
APMB	The Mantrapāṭha or the Prayer Book of the Āpastambins Ed by M Winternitz 1897
APPS	The Āpastamba Paribhāṣa Sutra, Sec 24 1–4 of APŚ
APŚ	The Śrauta Sutra of Āpastamba Ed by R Garbe Bibliotheca Indica Calcutta
AŚ	The Śrauta Sutra of Āśvalāyana Ed by Ramanarayana Vidyaratna Bibliotheca Indica Calcutta 1874
BDCRI	Bulletin of the Deccan College Post Graduate and Research Institute Poona
BDS	Bodhāyana Dharma Sutra Ed by L Shrinivasacarya Bibliotheca Sanskrita, Mysore, 1907
BG	Bodhayana Gṛhya Sutra Ed by L Shrinivasacarya Bibliotheca Sanskrita Mysore 1904
BHŚ	Bhāradvaja Śrauta Sutra (*incomplete pp 1 140*) Ed by Raghu Vira, Journal of Vedic Studies Lahore 1934 35
BṛU	Die Bṛhadaranyaka Upaniṣad in der Madhyandina Recension Von O Böhtlingk St Petresburg (and Leipzig) 1889
BŚ	The Baudhayana Śrauta Sutra Ed by W Caland Bibliotheca Indica Calcutta
DS	Drāhyāyana Śrauta Sutra Paṭalas 1 10 Ed by Dr J N Reuter *Helsingfors* 1904 and Paṭals 11 15 by Prof Raghu Vira Journal of Vedic Studies Lahore 1934
GB	Das Gopatha Brahmana Von Dr D Gaastra Leiden 1919
GDS	Gautama Dharma Sutra Ed by L Shrinivasacharya Bibliotheca Sanskrita Mysore 1917
JB	Das Jaiminiya Brahmana in Auswahl Von Caland Amsterdam 1919
JS	Purva Mimaṁsa Sutras of Jaimini together with Śabara Bhasya Vol I VI Published by Anandashram Poona
KapS	Kapiṣṭhala Kāṭha Saṁhita Ed by Raghu Vira Lahore 1932
KB	Das Kauṣītakī Brahmana (Śankhayana Brahmana) Von B Lindner Jena 1887
KS	Die Samhita der Kaṭha Śakha Herausgegeben Von L. V Schroeder Leipzig 1900
KŚ	(i) The Śrauta Sutra of Katyāyana Ed by A Weber Berlin and London 1859
	(ii) Kātyayana Śrauta Sutram Ed by Sri Vidyadhara Sharma Achyuta Granthamala Kasi Sam 1987
KSA	The Aśvamedhagrantha 1900

LŚ	The Śrauta Sutra of Laṭyayana Ed by A VEDANTAVAGIŚA Bibliotheca Indica Calcutta 1872
Manu	Manusmṛti
Mbh	Mahabharata
MS	Maitrayani Samhita Ed Pt S TAVALEKAR Aundh.
MŚ	Das Manava Śrauta Sutra Von F KNAUER Books I V St Petersberg 1900-1903
PB	(Pañcaviṁśa or) Tāndya Mahābrahmanam Ed by A VEDANTAVAGIŚA Bibliotheca Indica Calcutta 1870 and English Tr by CALAND
PG	Paraskara Gṛhya Sutra Ed and Tr by Mm SHRIDHARA SHASTRI PATHAK Poona 1930
RV	*Rgveda Samhita together with the commentary of Sayanacarya Vols I IV* Published by Vaidika Samśodhana Maṇḍala Poona
SatŚ	Satyāsaḍha Śrauta Sutram Parts I VII Ed by MARULKAR Ānandashram Poona.
ŚB	The Śatapatha Brāhmana in the Madhyandina Śākha. Ed by Dr A WEBER Berlin and London and English Tr by EGGELING SBE Series 1855
SB	Sadvimsa Brahmaṇa Ed by EELSINGH Leiden 1908
SMB	Sāma Mantra Brāhmana Uṣa Serial Vol I Calcutta 1890
ŚŚ	The Śāṅkhyāyana Śrauta Sutra Ed by A HILLEBRANDT Bibliotheca Indica Calcutta 1888
TA	The Taittiriya Āranyaka Ed by RAJENDRALAL MITRA Bibliotheca Indica Calcutta 1872
TB	*Taittiriya Brāhmanam Published by Anandashrama Poona 1898*
TS	Taittiriya Samhitā. Publ Anandashrama Poona 1898
VDS	Vāsiṣṭha Dharmaśastra Ed by A A FÜHRER Bombay 1883
VS	The Vājasaneyi Samhitā in the Mādhyandina Śākha Ed by Dr A WEBER Berlin and London 185?
VŚ	Vārāha Śrauta Sutra Ed by Dr W CALAND and Prof RAGHU VIRA Lahore 1933
VSK	The Vājasaneyi Samhitā in the Kānva Śākhā. The Śākhā variants from the editions of A WEBER
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes.

INTRODUCTION

SECTION I

A brief survey of the origin and development of the Pūrva Mīmāṃsā System

Truth was passionately pursued in Ancient India Vedic literature which is replete with free discussions on material and spiritual topics, carried on by individual sages or their assemblies, bear ample testimony to this quest after truth,—discussions which gradually led to the development of rationalistic and mystical tendencies culminating into the evolution of the six important *Darsanas* among which the Purva and Uttara Mimāmsās figure prominently

Discussion and cogitation concerning the true nature of things, material or spiritual, form the very backbone of 'Mīmamsā' which analyses thought processes and examines the pros and cons of a problem with a view to arrive at the right conclusion Inquiry, doubt, scruple and objection serve as the most powerful means to get at the ultimate truth or reality

In the Rgveda in which we naturally seek the earliest traces or rudiments of the 'Mimamsa' doubts are raised and inquiries started regarding the ultimate truth on a religious as well as a philosophical plane On the religious plane we notice that doubts were expressed regarding the power and even the very existence of the gods Thus in RV 8 100 3f, where the priests are invited to offer a song of praise to Indra the poet says "A true one (hymn) if in truth, Indra as such exists, for many say There is no Indra Who has ever seen him? To whom are we to direct the song of praise?'"—Whereupon Indra personally appears, in order to give assurance of his existence and greatness "There I am singer, look at me, here, I tower above all things" Similarly, there is a religious riddle of mythological content found in the hymn RV 8 29 wherein each stanza describes the characteristic marks of a deity, the name of which is offered as a problem —a problem of the very type that we find discussed in the Purva Mimamsā, for example under JS 2 1 13 16 it has been established after discussion that the deity which is lauded in the hymn '*abhi tva śura nonumah*' (RV 7 32 22, TS 2 4 14 2a), is '*Mahendra*' and not '*Indra*'[1] In another hymn (RV 10 121) in which the refrain occurs verse after verse "Which god shall we honour by means of sacrifice?"—there is the thought provoking inquiry regarding the One and Only God deserving of worship The answer is that Prajapati, the creator and preserver of the world, deserves worship These inquiries are reminiscent of later discussions in the Pūrva Mīmāmsā

1 *Vispaṣṭaścāyamanyortho 'mahendro' bhavati Anyaścendro haviṣo devata bhavatīti sakṛduccārane nobhayam śakyeta Tasmānnendro devatā mahatvaviśiṣṭah Tasmāddevatāntaram 'indrānmahendrah'*—Śabara on JS 2 1 16

Coming to the philosophical plane we notice the same idea of One God expressed clearly in the verse RV 1 164 46 "They call him Indra, Mitra, Varuna and Agni, he is the heavenly bird Garutmat; To what is one the poets give many a name They call it Agni, Yama, Mātariśvan "[1] *Herein is foreshadowed* the idea that what are popularly known as "gods" are, in reality, only emanations of the One and only God, *that all plurality is imaginary* Some three or four hymns of the RV consist of speculations on the origin of the world through the agency of a *Creator as distinct from* the ordinary gods The scepticism regarding this problem finds its most powerful expression in the Hymn of Creation (RV 10 129) *It begins thus* "There was not the non existent, nor the existent then, there was not the air nor the heaven which is beyond What did it contain? Where? In whose protection? Was there water unfathomable, profound?"[2]

The poet *then ventures on a reply to the query* Water, he says, came into being first, from it was evolved intelligence by heat Again, he asks "Who knows truly? Who shall here declare, whence it has been produced, whence is this creation?" (v. 6) The investigation in the above hymn is the starting point of the natural philosophy which developed into the Sānkhya System and which in part was acceptable to the Uttara Mīmāmsā (or Vedānta)—a complementary system of the Purva Mīmāmsā

It will be clear from the above discussion that the germs of 'Mīmāmsā'—Pūrva and Uttara—, are found in the hymns of the RV, though the word 'Mīmāmsā' had not yet made its appearance

The term 'Mīmāmsā' occurs, not rarely in the Yajurveda Samhitās, and the Brāhmaṇas, in the sense of a 'discussion' on some point of ritual practice The sacrifice which was supposed to be the most efficacious system of worship offered innumerable opportunities for divergence of practice in detail, and the texts have to decide in favour of one or the other alternative on the strength of arguments familiar to the Brahmanas Thus in TS 7.5 7/1 it is said, "the expounders of Brahman discuss ('*mīmāmsante*') whether (a day) at the Gavamayana sacrifice should be omitted or not, on this they say, 'It should be left out It should be left out at the new moon and at the full moon for these two guide the sacrifice' 'These two must not be left,' (others) say, 'for these two determine the dependent sacrifice' (The conclusion then follows) the day should be left out on the first *vyaṣṭakā* for this is what rends the month. They should not however leave out a day which is appointed' Herein is the oldest use of the derivative verb form '*mīmāmsante*' in the sense of 'investigating a doubtful point and arriving at a conclusion thereon'[3] In numerous other places similar doubtful points

1 WINTERNITZ, *A History of Indian Literature* Vol I p 98

2 MACDONELL, *A Vedic Reader for Students* p 207

3 *En passant* it is interesting to note that the above section from TS closely resembles in its form what the Purvā Mīmāmsā calls an '*adhikaraṇa*' having five parts, viz. the subject of investigation (*viṣaya*), the doubt (*saṁśaya*) the *prima facie* view (*pūrvapakṣa*) the established conclusion (*siddhānta*) and the relevance of the topic (*saṅgati*)

introduced by the words, 'the expounders of Brahman say,' are put forward without employing the word '*mimamsante*,' *e g* TS 2 5 3 7 [1] In KB 26 3 the word '*mimamsante*' introduces a controversy between Paingya and Kausitaki regarding the form of the *prayaścitta* for a flaw in the recital of a *śastra* at the *Go Āyus* sacrifices [2]

In the Upanisads we frequently meet with expressions like '*mimamsam cakruh*'[3] and '*anandasya mimamsa*' In the Kenopanisad (2 1) the noun form '*mimamsya*' with the suffix '*yat*' is found employed From all these quotations and references it is clear that the verb '*mimamsante*' and the word '*mimamsa*' had from the remotest times to the times of the Upanisads been employed in the sense of discussions of doubtful points whether in ritual or in philosophy [4]

The antiquity of the Purva Mimamsā as a System is vouched for by the Śrautasutras which, in their attempts to systematise and simplify the intricacies *of Vedic ritual presuppose certain traditional principles of interpretation* well known to earlier generations of Vedic Schoolmen —principles that are found crystallized in the Purva Mimamsa Sutras of Jaimini Thus the line of reasoning followed by Āpastamba (ApŚ 14 26 8) in establishing his view regarding 'the expiation for the '*apaccheda* at a Soma sacrifice' is the same as that embodied in the rule of Jaimini (6 5 54f) [5] Both of them maintain that when (in a Soma sacrifice) the priests go out of the sacrificial hall for singing the bahispavamana hymn if two of the priests break *the line (apaccheda) one after another the* expiation (*prāyaścitta*) performed should be one laid down in connection with the flaw committed a second time for when two faults occur consecutively the former is weaker *There are not less than one hundred similar topics scattered over all the Śrautasutras that have their exact counterparts in JS* [1] What is more worthy of note is that some passages in the Śrautasūtras textually agree with their parallels in JS Thus an identical version of ApŚ 24 2 36 38 (*i e* ApPS 2 36 38) is found in JS 4 4 19 21 wherein it is established after discussion that though the Pinda pitr rite and the Darsa sacrifice are performed on one and the same day the former is not a part (*anga*) of the latter [6] An examination of the Dharmasutras also from this point of view is not less interesting Some of the Dharmasutras contain purely Mimamsa rules and doctrines The Gautama Dharmasutra says (1 5) 'When there is a conflict of two texts of equal potency there is an option' The same rule is found in *JS 12 3 10* Āpastamba (ApDS *1 1 4 8*) says 'a positive Vedic text *is* more cogent *than* usage that leads to the inference of the existence of a Vedic text This resembles Jaimini s dictum (1 3 3) Āpastamba in two

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1 KANE *A brief sketch of the Purva Mimamsā System* p 2

2 For other reference to the word *mīmāmsa* see TB 6 5 9 23 4 2 KB 29 15 4 SB (Kanva) 3 2 1 1 1

3 Chāndogyopanisad 5 11 1

4 KANE, *op cit* p 3

5 *Purvāparapacchede yo jaghanyo pacchidyate tasya prayaścittam* (ApŚ) and *Paurvāparye purvad aurbalyam prakrtivat Yadyudgata jaghanyah syat punaryajñe sarvavedasam dadyat* (JS 6 5 54-55)

6 *Pitryajñah svakālatvād* (JS *svakalatvad*) *anangam syat tulyavacca prasankhyānāt pratiṣedhe ca darśanat*

passages (ApDS 2 4 8 13 and 2 6 14 13) disposes of contested points by the authority of those who know the '*nyaya*' a term which seems to have been applied to the maxims of Mimamsa [1] An explicit[2] mention of the Mimamsakas first occurs in the Mahabhasya of Patanjali who also speaks of a Brahmani who studied the Mimamsā propounded by Kaśakrtsni [3]

These considerations enable us to assert that centuries before the Christian era the doctrines of the Purva Mimamsa had been well developed and that they had been embodied in the form of works before the time of Patanjali (150 B C) [4] Thus *simultaneously with the modelling* of the Śrauta and Dharmasutras there must have proceeded the attempts to form the rules of interpretation of Vedic texts until they were finally codified in the Purva Mimamsa Sutra which passes under the name of Jaimini Though the details of the process must remain un known to us it is certain that the Mimamsa Sutra of Jaimini presupposes a long history of discussion and that its aphorisms which often assume without ex pressing general rules of interpretation deal largely with difficulties affecting in dividual Vedic texts which had long been the subject of dispute

Though Jaimini in his Pūrva Mimamsa Sutra refers to many predecessors he may for all practical purposes be looked upon as the fountain head and inspira tion of the whole subsequent development of the Mimamsa Śastra in so far as clear literary evidence of such development is available as he has superseded (into oblivion) the works of all his predecessors whoever they were

The Extent and Arrangement of the Pūrva Mīmamsā Sutra

Jaimini s Purva Mimamsa Sutra is divided into twelve chapters each chapter devoted to one particular topic due to which the whole work is also designated as *Dvadasa laksani* Prapancahrdaya a late work of an unknown author (which according to S K Aiyangar[5] belongs probably to the tenth century A D) states[6] that Sankarsakanda (also known as Devatakanda) consisting of four chap ters also formed a genuine part of the Jaimini Sutra and was commented upon by उपवय भवदास and दवस्वामिन् When Śabara refers to a portion of Jaimini s work as *Sankarsa* [7] he probably refers to this very Sankarsakanda Unfortunately his Bhasya on that portion is not available Now Kumarila who carefully notes the number of the sutras of Jaimini passed over by Śabara[8] and

1 KANE *op cit* p 3
2 Mahābhasya of Patañjali ed. KIELHORN Vol I p 239
3 *Ibid.* Vol II pp 206 249 325
4 KANE *op cit.* p 4
5 Woolner Commemoration Volume p 3.
6 Prapañcahrdaya pp 39 41
7 *vanaspat iti samkarse vaksyate* —on JS 10 4.32
patni t samkarse vaksyati —on JS 12 2 11
8 *Atrantare bhasyakarasya sūtram prabhrastam vākyasamayad iti*—Tantravartika after JS 2 4 16 *atahparam satsutrani bhasyakarena na likhitani tatra vyakhyataro vivadante* op cit after JS 3 4 9

A short account of them is given below

Badarayana —Jaimini quotes Badarayana in five places,[1] in connection with his views on purely Purva Mimāmsā topics In all these places except one (in 10 8 44) Jaimini agrees with Bādarayana The name of Badarayana is more known to us as the author of the Brahmasūtras, but we cannot on the basis of the evidence of the views quoted in JS have the least doubt that Badarayana quoted therein is a Mimāmsaka It is very difficult to say anything definitely for or against the identification of the two Badarayanas *viz* the author of the Brahmasūtras and the one referred to in JS It may, however, be suggested that as the two systems of Mimāmsā and Vedānta (generally known as Purva Mimamsa and Uttara Mimamsa) are not distinct from each other it seems quite possible that the teacher of the Uttara Mimāmsa also may have been the teacher of the Pūrva Mimamsa

Bādari —Jaimini refers to him in four places and agrees with him only once (JS 9 2 33) Badari protested against the view that the Śūdra is not entitled to the performance of Vedic sacrifices "The Vedic text," he argues, "quoted in support of this view (*viz* *Vasante brahmano* etc) is only a contingent (*nimittartha*) one, hence all the castes should be entitled to perform sacrifices" (JS 6 1 27)

In the Brahmasūtra (1 2 30, 3 1 11 4 3 7, 4 4 10) also certain views are attributed to Badari It is just possible that one and the same Bādari spoke authoritatively on both the Mimāmsas KŚ (4 96) also makes a reference to one Bādari

Ātreya —Jaimini quotes him thrice (JS 4 3 18, 5 2 18, 6 1 26) and is in agreement with his views The name Ātreya is found in several other places Baudhayana Grhyasutra refers to one Ātreya as a *padakara* In Brahmasutra (3 4 44) also there is a reference to one Ātreya Mahabharata (13 137 3) refers to a sage of that name who was a teacher of *nirguna brahmavidya*

Aitiśāyana —Jaimini refers to him thrice Aitiśayana (JS 6 1 6) holds that on account of the use of the particular gender (*i e* masculine) in the injunctive text—'svargakamo yajeta'—only men are entitled to perform the sacrifice Jaimini rejects this view In other two places (JS 3 2 43, 3 4 24) Jaimini and Aitiśayana agree

Kārṣnājini —He is another important acarya whose views Jaimini has referred to twice (4 3 17, 6 7 35) He holds that the *sahasra samvatsara* "should be regarded as a function for generations as it is impossible for a single man to live for thousand years and complete the sacrifice' (JS 6,7 35) Jaimini respectfully disagrees with Kārṣnajini and holds that the word '*samvatsara*' here should be taken in the indirect figurative sense of a 'day' The name Karṣṇājini occurs also in Brahmasutra 3 1 9 and Kātyāyana Śrautasutra 1 1 41

1 JS 1 1 5 5 2 19, 6 1 8, 10 8 44, 11 1 65

Lavukayana —His view has been only once given by Jaimini under 6 7 37, where in support of the *siddhanta* Lavukayana says that 'because there is mutual inconsistency in the text—*Panca pancasatastrivrtah samvatsarah*—one of the two terms must be taken in the indirect figurative sense'

Kamukayana —His name has been quoted in support of the *siddhanta* view regarding the number of oblations at the Darśapurnamasa sacrifice (JS 11 1 58, 63)

Āśmarathya —He is referred to only in JS 6 5 16 wherein Jaimini rejects his view regarding the performance of the '*abhyudayesti*'

Ālekhana —He is another Mimaṁsaka whose view regarding the performance of the '*abhyudayesti*' has been endorsed by Jaimini under 6 5 17

Jaimini —The name of Jaimini occurs in five places in the present Purva Mimamsa Sutra (3 1 4, 6 3 4, 8 3 7 9 2 39 and 12 1 7) These references except one (6 3 4) refer to the *siddhantas* and hence can be attributed to the author of the present Purva Mīmāmsā Sūtras But the reference to Jaimini in 6 3 4 curiously enough represents the 'Purvapaksa' and hence it is doubted whether it refers to the same Jaimini or some other Jaimini Had he been identical how could it have been possible for him to hold simultaneously both the '*Purvapaksa*' view and the *Siddhanta* view regarding the same topic? Another circumstance which strengthens the doubt is that Śabara in his bhasya on this Sutra omits the word '*acarya*'—the usual term of respect—found used in his bhasya on the other four sutras where there is a reference to Jaimini Similarly although the name of Jaimini is not mentioned in the JS 6 3 1 Śabara attributes the view expressed therein which is the Purvapaksa to Jaimini and there also omits the usual term showing respect Dr Umesh MISHRA[1] concludes from this that there were two Jaiminis—one the author of the existing Purva Mimamsa Sutras and the other, who was also a Mīmāṁsaka but not identical with the present Sutras This view, however can be accepted only tentatively for want of sufficient data

After Jaimini the author of the present Purva Mimamsa Sutras it appears that no other *independent* work was written on the system There have been undoubtedly great scholars of Purva Mimamsā after him but they have all based their contributions upon JS though they have given ample evidence of their originality in their commentaries We have not as yet been able to unearth any work on the Purva Mimamsa Sutras between Jaimini and Śabara but from various references found here and there we think that there were at least two commentaries called *vrttis* by Upavarsa and Bodhayana[2] Śabara himself makes reference to Upavarsa with great reverence in his Bhasya and it is believed that the reference to the '*vrttigrantha*' is to Upavarsa's *Vrtti*

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1 Critical Bibliography of Mīmāṁsā (p 11)—an Appendix to '*Purva Mimamsa in its Sources*' by Mm Gaṅganath JHA

2 *Tasya m māmsaśastrasya krtakotinamadheyam bhasyam Bodhayanena krtam Tad grantha bahulyabhabhayadupeksya kincit samksiptam Upavarsena krtam* —Prapañcahrdaya p 39

Bhavadāsa:—Next we come to Bhavadāsa who also wrote a vrtti on the Sūtras. This assumption is based on the evidence of Prapañcahrdaya which definitely says that Bhavadāsa preceded Śabara. The work of Bhavadāsa seems to have contained kārikās as Sucaritamiśra in his Kāśikā—a commentary on Ślokavārtika quotes a half verse from it. Regarding Bhavadāsa's views, we can only glean from Kumārila that he explained the words '*athataḥ*' occurring in the first Sūtra of Jaimini as together conveying '*ānantarya*'. Again we are told by Kumārila that Bhavadāsa split up the fourth Sūtra of Jaimini (*Satsamprayoge* etc.) into two parts and held that the portion up to '*pratyakṣam*' gives us the definition of *pratyakṣa* while the rest of the words (*animittam* etc.) urge that pratyakṣa is of no use in understanding *dharma*.[1] Śabara, Kumārila and their followers all reject these interpretations of Bhavadāsa.

Then we come to the great Bhāṣyakāra of the Jaimini Sutras, *viz.* Śabara. His Bhāṣya is the earliest and the most authoritative exposition of the Sūtras of Jaimini and therefore of the Mīmāṃsā Śāstra. It is a fortunate circumstance that we are not confronted with more than one equally authorative Bhāṣyas on the Sūtras of Jaimini, as in the case of the Sūtras of Bādarayana, each claiming to represent correctly the meaning of the Sūtras. It is, therefore, possible, to look upon the Śabara bhāṣya as representing the views of Jaimini for all practical purposes. As for the personal history of Śabara, we discuss it in the next section (2).

Bhartṛmitra.—Before coming to Kumārila, the author of the Vārtika on the Purva Mīmāṃsā, we should know something about Bhartrmitra whose views have been referred to and refuted by Kumārila himself.[2] He was, according to Kumārila, an ācārya who had introduced many *apasiddhāntas* (wrong theories) into the system and thus made it *laukāyatika*—an atheistic system. Pārthasārathi says that Bhartṛmitra taught that there is no fruit—good or bad—accruing from the performance of *nitya* and prohibited acts—which is a wrong view.[3]

Hari.—A Mīmāṃsaka by name Hari is quoted by Śāstradīpikā (on JS 10.2.60-61). However, his relationship to Śabara cannot be ascertained at present.

Besides these, Kumārila[4] refers to a bhāṣyakāra on the Pūrva Mīmāṃsā other than Śabara (and therefore spoken of as '*bhāṣyāntarakāra*),' who was later than Śabara.[5]

Kumārila:—Kumārila is the most outstanding figure after Śabara in the development of the Pūrva Mīmāṃsā System. He is the well known author of

1. Vide KANE, Bhavadāsa and Śabarasvāmin, ABORI 10.153 ff.
2. Pārthasārathi Miśra (Nyāyaratnākara) on Ślokavārtika I 10.
3. Ibid. For the refutation of other two wrong theories held by Bhavadāsa see Ślokavārtika on '*citrākṣepaparihāra*' v. 14 and *Śabdanityatā* v. 131.
4. Tantravārtika on JS. 2.2.23, 26 and 3.4.37.
5. KANE, *A brief sketch of the P.M. System*, p. 15.

the Mīmāmsā Vārtika which consists of three parts · (i) The Ślokavārtika on JS 1 1 written in verse, mostly in the anustubh metre It is as much a critical commentary on the said portion of the Bhāṣya as an original work of the Pūrva Mīmāmsā System (ii) The Vārtika on the Bhāṣya from 1 2 to the end of the third *adhyaya* is known as the Tantravārtika which is mainly prose though interspersed with a good number of verses (iii) The commentary on the remaining nine adhyāyas is known as Tuptīka—a gloss on selected sūtras,—which is particularly noteworthy for its brevity It is evident from the study of his works that his knowledge of Buddhism was profound and accurate He quotes some words from a South Indian language[1] and seems to have been familiar with the popular dialect of Lāta country[2] Kumārila is a thorough going Mimāmsaka and frequently criticizes Śabara He remarks that the Bhāṣyakāra (i e Śabara) omitted six sūtras after JS 3 4 9 Kumārila's views are often diametrically opposed to those of Prabhākara,—another important and independent interpreter of the Śabara bhasya Kumārila flourished about 750 A D and became so famous for his scholarship that his followers are styled Bhāttas Scholars like Mandana Mishra (*c* 750 A D), Umbeka (*c* 750 A D), Vācaspati Mishra (*c* 900 A D) Pārthasārathi (*c* 1100 A D) and Khandadeva (*c* 1660 A D) were the chief among the followers of the Bhātta School

Prabhākara —Prabhākara (also called Guru) wrote two commentaries on the Śabarabhāsya the *Brhatī* (' a large one ') also called '*nibandhana*' and the *Laghvī* (' a concise one ') otherwise known as '*vivarana*'[3] According to tradition he was the pupil of Kumārila Drs JHA and KEITH, however, think that Prabhākara was senior to Kumārila and place him between 600 650 A D Prabhākara like Kumārila founded a school of his own which came to be recognized as the Prabhākara School or the Guru School It seem from Śālikanatha's reference with respect to a Vārtikakāramiśra that Prabhākara was preceded by a Vārtikakara who was different from Kumārila and whose views were the starting point for the School of Prabhākara

Very few of the works of the Prābhākara School have come down to us Śālikanātha's Ṛjuvimalā and Dīpaśikhā are two commentaries on Prabhakara's two commentaries Brhatī and Laghvī respectively Prakaranapañcikā is an independent work by Śālikanātha, which deals with certain important points such as the *pramanas*, knowledge and its self validity, nature of the soul etc Bhavanātha, quoted by the Smrticandrikā (1200 A D), wrote the Nayaviveka, which summarises the two commentaries of Śalikanatha and his Prakaraṇapañcika The commentary Candrikā on Prabodhacandrodaya (2 3) says that Mahodadhi was a fellow student of Śālikanātha and wrote an independent work on Prabhakara's views[4]

1 Tantravārtika, p 225
2 *Op cit.* p 250, 952
3 *Vide* DR T R CHINTAMANI 'The Works of Prabhākara' JOR, Madras, Vol. 2
4 KANE *op cit*, p 15

Kumarila and Prabhakara the founders of the two schools gave a much more systematic form to the Purva Mimamsa discussing in detail all the important philosophical topics which have been incidentally dealt with by Jaimini and Śabara Almost the entire later Purva-Mimamsa literature came to be based on these two authors Even those who coming after them wrote direct commentaries on the JS belonged to either of these two schools A third school was added to these in the person of Murari Misra whose views are generally referred to as Miśramata by later writers

Murari was a great Mimamsaka who held independent views quite distinct from those of Kumarila and Prabhakara on several topics of Purva Mimamsā which has led to the saying— *Murares trtiyah panthah* He is placed between the eleventh and the twelfth centuries A D Two works ascribed to him are available (1) The Tripadanitinayana[1] is a commentary on JS 1 2 4 (2) The Ekādasadhyayadhikarana[2] deals with *tantra* and *avapa* which form the subject matter of the eleventh adhyaya of the JS Nothing more is known about him at present [3]

Main Currents of Thought in the Purva Mimamsa

On account of its solid contribution to the science of thought the Purva Mimamsa finds a place in the Saddarsanas—the six well known Systems of Philosophy Though it is not possible to enter here into all the ramifications of the Purva Mimamsa system from the earliest to the latest times an attempt has been made to give a critical account of some more important theories of the system as they are gathered from the JS itself the Bhasya of Śabara the works of Kumarila Prabhakara Murari and their direct followers

The purpose of the Purva Mimāmsā is the correct knowledge of Dharma which is defined as those duties that are prescribed by injunctive passages which urge men to action The source of these injunctions according to the Purva Mimāmsā is the *eternal infallible* and *self evident* Veda In its attempt to justify the authority of the Vedas the Purva Mimamsa discusses elaborately the nature of knowledge or cognition the nature and criterion of truth as well as of falsity the different sources of valid cognition (*pramanas*) and such other problems apart from those connected with the details of sacrificial procedure comprised under *Dharma*

1 *Knowledge or Cognition* —It is held by the Mimamsakas that all cognitions are inherently valid (*svatah pramana*) their invalidity is due to some external causes and has to be established by other means However regarding the psychological process of the *apprehension* of this validity the founders of the three schools

1 Published in JOR Madras Vol. II
2 Published in the ABORI Vol X
3 A small treatise called *angatvanrukti* is attributed to one Murari But it is a very late work belonging to the 17th or 18th century and hence its author is different from our Murāri *Vide* DR UMESH MISHRA *Murarestrtiyah panthah* Proceedings of the All India Oriental Conference Lahore

differ Prabhakara holds that it is apprehended through the *self luminous* character of cognition, according to Kumarila it is through inference based on its being apprehended (*jñatata*), and according to Murari through representative cognition (*anuvyavasaya*) [1] Dr JHA opines that the saying '*Murares trtiyah panthah*' has got its origin in this independent view of Murari [2] In holding the theory of self validity of knowledge, the Mimamsakas differ from the Saṅkhyas, the Tarkikas, and the Bauddhas

2 *Error* —If every cognition claims to be inherently valid then how does error arise at all? Prabhakara maintains that in a so called case of error like the mistaking of a rope for a serpent we have a mixture of two different kinds of cognition the perception of a long tortuous thing and the memory of a serpent perceived in the past The distinction between the perceived and the remembered objects is not observed (*akhyati*) and hence there is an insensate action of the agent [3] According to the Bhattas error consists in the correlation (*samsarga*) of two really existing but separate things *viz* 'this (*i e* a rope)' and 'a serpent in a subject predicate way This is known as the *viparitakhyati vada* [4] Murari s view on this point appears to be the same as that of Kumarila [5]

3 *Means of Cognition (pramanas)* —Jaimini brings in the discussion of the *pramanas* only negatively to show that Dharma is not under the purview of ordinary *pramanas pratyaksa* and the rest. Śabara seems to endorse the view of Vrttikara quoted by him who refers to six *pramanas pratyakṣa anumāna upamana śabda arthapatti* and *abhava* Prabhakara however does not recognise the *abhava* as a separate *pramana* on the ground that it is negative in character and nothing more than the cognition of one thing in terms of those other things which are not apprehended and which if present would have been apprehended [6] Kumarila holds that since there is a distinct field for the operation of the *abhava pramana viz* the (mental) cognition of the non existence of a thing it should be treated as a separate *pramāna* [7]

(iv) Vedic sentences (i e Veda)—unlike other literary documents—are not com posed by human beings and hence are not open to the suspicion of having been vitiated at its source by the defects of the person pronouncing it

5 *Vedic Injunctions*.—Jaimini divides the mass of Vedic texts into five heads *vidhi* (positive commandments), *pratisedha* (negative commandments), *arthavāda* (declamatory texts,) *mantra* (formulas to be recited at the time of performing sacrificial rites) and *nāmadheya* (mere appellations like *udbhid* etc) Of these the first two alone are injunctive in character Incidentally Jaimini recog nises the binding force of Smrtis and usages like the *Holakā*, provided they are not opposed to the Veda The principal part of an injunctive sentence, according to the Mīmāmsā is the verb as it signifies the bringing about (*bhāvana*) of the action and consequently of the fruit (*phala*)

6 *Apurva*—*According to the Pūrva Mīmāmsā, it is not God or the deity* of a sacrifice that gives the reward When any man performs any ritual there arises in the soul an invisible potency (*apūrva*) which produces in the future the fruit of the action at an opportune moment here or hereafter

7 *Devatā* —Jaimini's position is that the deity (*devata*) in a sacrifice is only secondary, and that *havis* is more important than the *devatā* in the case of a conflict between the two [1] The deities further are not even believed to have any existence anywhere except in the Vedic Mantras that describe them.[2]

8 *World* —Depending upon the validity of sense perception, the Pūrva Mīmāmsā believes in the reality of the world with all its diverse objects It rejects, therefore, the Buddhistic theory of momentariness as well as the Advaita theory of the unreality of the phenomenal world The world never began and is never going to end, the Mīmāmsā recognising no *srsti* or *pralaya* of the universe as a whole The change that characterizes the physical reality is ever in progress and the law of *karman* is sufficient to guide the formation of the world This means the abolition of the idea of God from the system. Both Prabhākara and Kumārila agree on this point [3] On account of this strange tenet held by this system a standing charge against it, (at least in one stage of its growth,) was that it was thoroughly materialistic in its outlook [4] According to Kumārila this charge is refuted by the tenet of the existence of individual souls

9 *Soul* (*Ātman*) —Jaimini s work contains no Sūtra or Sūtras establishing the existence of a soul But it appears that he took for granted the existence of the self (as indicated by the Vedic sentence, *svargakāmo yajeta*—ApŚ 10 2 1) and he suggests this in the sūtra 3 7 18 Śabara, however, enters into an elaborate

1 JS 8 1.32, 9 1 9

2. Vide Śabara on JS 10 4.23 (p. 1228).

3. Vide Prakaranapañcikā pp 137 140 and Ślokavārtika, '*sambandhākṣepaparihāra*' v 112 11"

4. Ślokavārtika 1 10

argument about the existence of the soul independent of the body the senses and the cognition of pleasure and pain The position of Prabhakara and also of Kumarila is that the souls are many (in the several bodies) they are different from the body, the senses and *buddhi* but they are all pervading and eternal This conception of a soul is more or less like that of the realistic and pluralistic schools such as the Nyaya Vaiśesika This tenet of the existence of a soul has been specially emphasised by the Mimamsa writers, but regarding the detailed investigation and realisation of it they refer us to the Vedanta [1] It is worthy of note in this connection, that Murari like Śamkaracarya regards Brahman as the only one Absolute Reality it is only for practical purposes that he admits of diverse objects (*dravya*) qualities (*guna*) [2]

10 *Liberation (Moksa)* —The Mimamsa view of *mokṣa* is entirely different from that of the Sankhya and the Vedanta According to the Sankhya the knowledge of the discrimination between the *prakrti* and *purusa* is the cause of *moksa* according to the Vedanta *moksa* follows when all *prapanca* or *avidya* vanishes due to the knowledge of Brahman Mimamsakas however hold that *moksa* is the complete cessation of the body due to the disappearance of *dharma* and *adharma* Through the knowledge of the self the sum of man s *karman* is wiped off and then there is no further body for the soul such a soul becomes liberated (*mukta*) The Mimamsa thus conceives liberation only negatively as the cessation of birth and therefore of all pains [3]

SECTION II

Personal History of Jaimini and Śabara

JAIMINI

Jaimini the author of the Purva Mimamsa Sutra shares the fate common to all Sanskrit authors particularly of the pre classical period Hardly anything is known about him beyond his name and the legend that he was crushed to death by an elephant [4] The two *sutras* of Jaimini viz *... al hya hi deśasamyogat* (1 3 19) and *syad yogakhya hi mathuravat* (1 3 21) can only furnish us with a remote hint that he was familiar with the country of Mathura either as an inhabitant or neighbour remote or adjacent According to Śabara Jaimini (1 3 10) is familiar with Mleccha words However this does not carry us very far as Mleccha speaking tribes cannot be definitely located as confined only to the North West nor is an inter mixture of Mleccha words so improbable in the language of any other province

1 *Ibid* (*Ātmavada* v 148)
2 Dr Umesh Mishra *op cit*
3 *Vide* Prakaraṇapañcika pp 156 f and Ślokavartika—Sambandhaksepaparihara v 101 107
4 Pañcatantra 2 34

with Śamkarācārya) in Naiskarmyasiddhi[1] to the effect that Jaimini had composed his own Vedāntasūtras, the first two sūtras of which are the same as those of the extant sutras of Būdarāyana

Age of Jaimini —Different scholars have suggested different dates for the P M Sūtra of Jaimini[2] Dr KEITH concludes that 'the Purva Mīmamsā is the earliest of the six *darśanas* preserved to us and that it does not date after 200 A D, but that it is probably not much earlier since otherwise it would have been natural to find in the Mbh some reference to it[3] Mm KANE, however, refers to Yajñavalkya Smrti which mentions 'Mīmamsā' as one of the fourteen vidyās (1 3) and concludes that the lowest limit to which the extant P M Sutra can be brought down is about 100 A D the highest limit being 300 B C, the end of the Dharmasūtra period[4] At the same time, he admits the possibility of the date being pushed back a few centuries even beyond 300 B C

I propose to show now that this possibility of the date being much earlier materializes on the evidence provided by a comparative study of the JS and the Kalpasūtras

The Jaimini Sutra speaks of 'Prayogaśāstra' (1 3 11) Dharmaśāstra (6 7 5) and Smrti (7 1 10, 9 2 1 and 12 4 43) If we rely on the interpretation of Śabara—and there is no reason why we should not—the JS presupposes the existence of Kalpasutras In one adhikarana of four sūtras (1 3 11 14), Jaimini discusses the validity of the Kalpasutras and concludes that they are not intrinsically valid It may appear from this that JS belonged to a period posterior to that of the Kalpasūtras Such a conclusion however, is not wholly accurate The adhikarana referred to above merely shows that Jaimini knew some sutra works falling under the Vedanga Kalpa but that does not mean that Jaimini flourished after the completion of the extant Kalpasūtra works or that none of the sutras was composed after him We have indeed good evidence to show that the Dharmasūtras betray the influence of the P M and also an acquaintance with the arguments which are to be found in the JS Āpastamba deserves special mention in this connection Āpastamba applies the word 'nyaya to the maxims of Mimamsa (ApDS 2 4 8 13, 2 6 14 13) and other six of his sutras bear close resemblance to

1 'Yato na Jaiminer ayam abhiprāyà amnāyas sarva eva kriyārtha iti Yadi hyayam abhiprayo bhaviṣyat, athato brahmajijnasā janmadyasya yatah —ityevamadi brahmavastu svarupamātrajati atmyaprakāśanaparam gambhira nyaya sandṛbdham sarvavedārthamimāmsanam srimacchārirakam nasutrayiṣyat Asūtrayiṣyac ca Commentary on Karika 1 91

2 Sir S RADHAKRISHNAN *Indian Philosophy* Vol II p 376 fn The fourth century B C is the earliest period we can assign for Jaimini's work

DAS GUPTA *A History of Indian Philosophy* Vol I p 370 Jaimini's Mimamsa Sutras were probably written about 200 B C Prof JACOBI in his contribution to *Indian Studies in honour of C R Lanman* (1929) pp 145 65 placed the P M Sutra of Jaimini between 300 200 B C on the assumption and belief that Jaimini is post Paniniyan a contemporary of Katyayana and prior to Patañjali

3 KEITH *op cit*, p 5

4 *Ibid*, p 6

the JS[1] Mm KANE rightly concludes from these examples that in Āpastamba s days Mimamsa doctrines had been far advanced and that works existed that dealt with Mimamsa topics (nyayas) Again the correspondence in language with JS is so close that one is tempted to advance the view that Āpastamba knew the extant P M Sutra of Jaimini or an earlier version of it that contained almost the same *expressions* [2]

Pursuing the same inquiry further that is in earlier literature I may point out that a number of rules on hermeneutics that are embodied in the JS have got their counterparts in the Śrautasutras which are definitely earlier as a class than the Dharmasutras *The following table shows the number of parallels of* Jaimini s rules found in various Śrautasutras —

	KŚ	AŚ	ŚS	ApŚ	ApPS	SatŚ	BhŚ	VŚ
No of topics in *the Śrauta sutras that have got their* parallels in the JS	86	3	7	4	37	35	1	8
No of sutras from the Śrauta Sutras that verbally agree (wholly or partly) with their parallels in the JS	30	0	0	0	8	4	0	1

These figures establish beyond doubt that many of the Śrautasutras presuppose the general principles of interpretations that are embodied in Jaimini s work I propose further to show that some of them actually drew upon some P M Sutra work existing in their own time. Of these Śrautasutras, KŚ which bears a very close resemblance to the JS deserves our special attention so far as the chronological position of the latter is concerned

Unlike other Śrautasutras KŚ enters into discussions giving the pros and cons of a number of topics relating to sacrificial *performances , the method of dis*cussion followed therein (thus) closely resembles the adhikarana system of the JS It contains many of the technical terms of the Purva Mimamsa[3] and a systematic treatment of the Mimamsa topics such as Mantras and their recital (KŚ 1 1 JS VI i) *pratinidhis* to be used at a sacrifice (KŚ I 4 6 VI 3) *krama i e* order of sacrificial procedure (KŚ 1 5 JS V i) *atideśa* (KŚ IV 3 JS VII 3 VIII 1) *tantra* (KŚ 1 7 JS XI 3 4) etc A large number of not only parallel but identical rules regarding these topics as well as the striking verbal agreement between

1 *Cf* KANE *History of Dharmaśāstra* 1.42
2 *Ibid*
3 *E g anga pradhāna* (KŚ 1 2 18) *Śruti* (1 4 13 8 2 19) *linga* (1.3 4) *samabhivyāhāra* (1 2 3) *prakarana* (1.2 3) *Śruti artha krama* (1 5.3) *pravṛtti* 1 2 11) *tantra* (1 7 1) etc

the JS and KŚ, makes it almost certain that KŚ, though a Śrautasūtra in its form availed itself of the style and phraseology that were peculiar to the P M Sutra of Jaimini However, the most decisive evidence to show that KŚ drew upon the extant version of the JS consists in a set of four sūtras from Jaimini's work, having their counterpart in KŚ 9 5 29 and 9 11 11-15

Jaimini in 3 5 36 39 concludes that in a case where several priests are to eat the Soma remnant out of one and the same vessel (*graha*) the Hotr priest is the first to eat it The first sūtra, *ekapatre kramad adhvaryuh purvo bhaksayet* states the *prima facie* view, while the next three sūtras establish the Siddhanta advancing three 'reasons' in support of it Katyāyana (9 5 29) on this point says 'The Hotr priest who utters the syllable '*vasat*' should eat the Soma remnant, because there is a Śruti (injunctive) passage to that effect *viz* '*vasatkartuh prathama bhaksah*' (Jaimini s word '*vacana*' in Su 38 also refers to the same passage, according to Śabara) However, later on in 9 11 11 15, Kātyayana says that when the Soma remnant from a vessel is dedicated to two deities ('*dvidaivatya*') is to be eaten it is the Adhvaryu who eats it first Naturally, an objection is anticipated here in view of the dictum laid down in the former Sūtra (KŚ 9 5 29) and Katyayana puts it thus '*Hota va, vacana mantravarna karanebhyah*' (9 11 12) It should be noted here that instead of referring to the word '*śruti*' '*samarthya*' that has gone before (KŚ 9 5 29) he uses the words '*vacana*' '*mantra varna*' and '*karana*'—thus apparently making a reference to some authoritative view held on this point and then refutes it by answering *seriatim* all the three 'reasons advanced in its support Since it is Jaimini (3 5 37 39) who has put forth precisely these very (three) 'reasons' to establish his thesis their enumeration as a 'purvapaksa and refutation in the KŚ can be accounted for only on the reasonable assumption that Kātyayana drew upon for these words the extant P M Sutra of Jaimini which must have been held as an authority in his days

The same consideration applies to the ApPS and SatŚ which have got a fairly large number of sutras that are parallel or identical with the extant Jaimini Sūtras

These considerations prove that the extant JS falls into the earlier part of the Śrautasutra period *i e* circa 500 B C

Śabara

Of Śabara whose *Bhāsya on the JS marks an epoch in the history of the* Mimāmsa System we know next to nothing All that we can do is to rely on the internal evidence for information regarding his life Some of his statements in the Bhasya which may on reflection be useful in this connection are 'A resident of the Vahika country (modern N W F province) is twice as large as a resident of

Kurus,[1] (the province round modern Delhi) 'He speaks[2] of the 'southerners' in a general way as 'Dakṣiṇātyas' whom he characterizes as dark skinned, large bodied people with red eyes He refers[3] in particular to the Āndhras who apply the title '*Rajan*' to a '*Ksatriya*' though he may not be the ruler of a country or a city Thus from the North West to the South, he is familiar with the whole expanse of India But this is not left to mere inference He explicitly states[4] that the word '*pati*' is used to indicate 'ownership' (*adhipatya*) throughout the country from the Himalayas to the Cape Comorin (*Kumari*)—thereby suggesting the extent of India known to him and the cultural unity of the whole people Śabara was conversant with the life and language of the 'Mlecchas' He tells[5] us that the Mlecchas were very clever in catching and bringing up birds and that certain words like '*pika*,' '*nema*' '*sata*' '*tamarasa*' were adopted into Sanskrit language from the language of the uncultured (*asista*) *viz* the 'Mlecchas' Thus he knew of Mlecchas who geographically may be assigned either to the perimetre of the cultural area of India or to scattered localities all over India such as the jungles and the hills

A Sanskrit verse of *questionable authenticity*[6] *states that Varahamihira*—the famous astronomer, Bhartrhari the philosopher king, Vikrama—the founder of the Samvat era Haricandra—a physician Śanku—a poet and Amara the lexicographer, were the sons of Śabara, born of four wives of different castes Some support, though slender, may for this legend, be forthcoming from the fact that his name has a slightly non Aryan ring about it According to tradition his real name was Ādityadeva but he adopted the soubriquet Śabara when he disguised himself as a forester to avoid persecution at the hands of the Jainas [7]

We now turn to references to the name Śabara in various branches of Sanskrit literature Mm Kane informs us that the Dattaka mimamsa refers to the comment of Śabara on the Sūtra of Satyasadha Hiranyakesin, and opines that he is probably the same as the Bhasyakāra of the JS [8] In addition to the first statement of Kane, I may point out that the 'Gotrapravaranirnayavyakhya'[9] of Śankarabhaṭṭa

1 *Vatparimāṇam dvayorgāyatryostadekasyā jagatyāḥ ye hi dve gāyatryau saikā jagatīti yathā yau dvau kauravau sa eko vāhika iti* —Śabara on JS 8 3 22

2 Under JS 1 3 18 19

3 Under JS 2 3 3 p 580

4. Under JS 9 3 32 Also see under JS 9 2 51 and 10 1 35 42 regarding the meanings of *parvan* and *caru*

5 Under JS 1 3 10

6 *Yo'bhūmanyūm ddhanvā varāhamihiro jyotirviddmagranīh*
rājā bhartṛhariś ca vikramanṛpah kṣatrātmajāyāmabhūt
vaiśyāyām haricandravaidyatilako jātaś ca śaṅkuh kṛtī
śūdrāyāmamaraś ṣaḍeva śabarasvāmidvijasyātmajāḥ

7 For more information gathered from the Bhāṣya of Śabara regarding the author his work and his times see the following two valuable two articles Mm. P V Kane Gleanings from the Bhāṣya of Śabara, *JBBRAS* 26 83 89 and Dr Umesh Mishra Critical Bibliography of Mīmāṁsā appended to Mm. Ganganatha Jha s *Purva Mīmāṁsā in its sources* (BHU 1942)

8 Kane, *A brief sketch of the P.M System* p 14

9 *Vide* pp 10a, 15b of the ms of this hitherto unpublished work deposited with the Deccan College Post-graduate and Research Institute, Poona (Gorhe Collection No 57)

(1540 1600 A D.) often makes reference to Śabarasvāmin's bhāṣya on the Satyāṣāḍha sūtra. One Śabarasvāmin, son of Dīptasvāmin, is said to have written a commentary called *Sarvārthalakṣaṇī* on the *Liṅgānuśāsana*.[1] I may draw attention to one more Śabara, a writer on Tantra literature, whose work has received the distinctive name Śabaratantra[2] Whether these are identical with our Bhāṣyakāra is doubtful

Śabara's śākhā : In his exposition of the JS, Śabara cites for discussion or illustration nearly two thousand passages culled from the entire mass of Vedic texts belonging to various *śākhās* or 'schools' A large majority of these passages has been traced to known Vedic source texts Of the total number of passages cited, those from the two Samhitās—the RV and the SV and their Brāhmaṇas and Kalpasūtras are few in number and on examination are found to be of no significance so far as the problem of Śabara's śākhā is concerned Passages from the Yajurveda Samhitās and their related texts, however, are found to be of no significance, so far as the present problem is considered Passages from the Yajurveda Samhitās and their related texts, however, are found in the Bhāṣya in overwhelming numbers The obvious reason for this preference is that discussions regarding sacrificial ritual which is the predominant theme of the Yajurveda form the very subject matter of the P M Of the Yajurveda only six Samhitās have come down to us (i) The Taittirīya Samhitā (TS), (ii) The Maitrāyaṇī Samhitā (MS), (iii) The Kāṭhaka Samhitā (KS), (iv) The Kapiṣṭhala (-Kaṭha) Samhitā (KapS) (v) The Vājasaneyi Mādhyaṁdina Samhitā (VS) and (vi) The Vājasaneyi Kāṇva Samhitā (VSK) The first four belong to the Kṛṣṇa Yajurveda and the remaining two to the Śukla Yajurveda Of these six, again the TS, the MS, and the VS have each their own individual style and arrangement of topics The KS and the KapS closely agree with the MS , while the VSK is nothing but the VS, except for a few alterations in words here and there Now, the Yajurveda citations in the Bhāṣya are chiefly from the texts of the Taittirīya School[3] as that Śākhā possesses the most exhaustive and commonly quoted texts on Vedic ritual Next in order, come those from the texts of the Maitrāyaṇīya School The number of quotations from the remaining Yajurveda texts is negligible being about thirty-five in all[4] As regards borrowings from the Maitrāyaṇīya texts which number nearly sixty, fifty three passages are taken almost *verbatim* from the Maitrāyaṇīya texts and are not found elsewhere while seven are traced to the texts of the other schools also Of these fifty three passages again, twenty passages deserve our special consideration because it is in these that we detect Śabara's peculiar leanings towards the Maitrāyaṇīya School In all these twenty citations, Śabara prefers

1 *Cf* KANE *op cit*

2 *Cf* Mm Gopinatha KAVIRAJA, '*Doctrines of the Siddhas*, Sarasvati Bhavana Studies 6 21 f

3. The Śabara bhāṣya has nearly one thousand passages quoted from the various texts of the Taittirīya School

4 About ten from other Yajurveda Samhitās, and about twenty five from the Śatapatha Brāhmaṇa

the Maitrāyaṇīya readings to those in the texts of other Yajurveda Schools The evidence of context and the results of a comparison of the Maitrāyaṇīya readings with the readings in the texts of other śākhas in each particular case make it almost certain that the partiality for the Maitrāyaṇīya recension is not merely accidental

The following typical instances illustrate this partiality Under JS 4 3 1, it is established that a Śruti statement of the rewards following from the acts of the nature of ' refinement ' (*saṃskāra*), is to be treated as a commendatory passage (*arthavāda*) As an example, Śabara cites the passage, *keśaśmaśru vapate, dato dhāvate, nakhāni nikṛntate, snāti, mṛtā vā eṣā tvagamedhyam medhameva upaiti* evidently from some Yajurveda text Now it is found in an absolutely identical form in MS 3 6 2 Other Yajurveda texts read the same passage differently For example, we have *keśaśmaśru vapate, nakhāni nikṛntate, dato dhāvate, amṛtam vā etat puruṣasyamedhyam medhamupaiti snāti* (KS 22 13), *keśaśmaśru vapate, nakhāni nikṛntate, mṛtā va eṣā tvagamedhyā medhamupaiti snāti* (*TS* 6 1 1 2) and *tatkeśaśmaśru ca vapate nakhāni ca nikṛntate'sti vai puruṣasyāmedhyam nopatiṣṭhante* (ŚB 3 1 2 2)

It will be seen from among these four passages which could equally have served the purpose of illustrating the proposition of the present *adhikaraṇa*, Śabara chooses the one from the Maitrayaṇī Saṃhitā rejecting all others—even the one from the TS, although that Saṃhitā has been copiously drawn upon by Śabara in his Bhaṣya as noted above

Similarly, under JS 3 2 20 which deals with the problem as to whether the use of certain *yājyā* and *anuvākyā* mantras is peculiar only to the *Kāmyeṣṭis* or is common to all *aindrāgna* sacrifices, Śabara illustrates the point with the help of just those mantras of the *aindrāgna iṣṭis* which are prescribed in the MS (4 11 1) Further he explains the significance of the above *sutra* in the light of the very ritual context which is seen in the MS [1] Thus here also, Śabara quotes and has in mind only the Maitrāyaṇīya text or texts rather than their counterparts in the TS (1 1 11), and the KS (4 15), which would have equally served his purpose The remaining eighteen passages which betray the same tendency of the author, have been recorded in the table appended at the end of my paper on the present problem [2]

Again, it is to be noted that of these twenty passages from the MS sixteen are cited as the *viṣayavākyas* of different *adhikaraṇas* for initiating vital propositions rather than for merely corroborating them

The way in which Śabara mentions the Maitrāyaṇīyas under JS 2 4 31 is worth consideration When he has to refer to a Vedic *śakha* which describes the procedure of a ritual without expressly laying down the principal injunction which

1 The last para of Śabara bhasya on JS 3 2 20
2 *BDCRI* 4 334 9

is understood by implication (e g that regarding the *prayājas in the present in stance*) Śabara at once names the Śākhā if that Vedic Śākhā happens to be the Maitrayaniya, but he simply uses the vague term '*yeṣam śakhinam*,' if the śākhā *meant by him is other than the Maitrayaniya This evidence is weighty when* considered along with that furnished by the many passages pointed out above and those in the Appendix of my paper on the present problem[1] which indicate Śabara's partiality for the Maitrayaniya School

In his Bhāsya on JS 9 3 32, Śabara discusses the meaning of the word '*medha pati*' from the '*adhrigu praisa*' With regard to the words of the '*praiṣa*,' Śabara remarks *Adhrigupraise medhapatiśabda ekavannigadah, pareṣam śakhinam dvivannigadah*—'In (the text of) the Adhrigupraisa the word '*medhapati*' is used in the singular, followers of other *śakhas* (Vedic Schools') however use it in the dual' This indicates that Śabara preferred the singular form to the dual form '*medhapatibhyam*' which occurred in the text of the *śakha* or *śakhas* 'other than the one which Śabara favoured'[2] Now the *praiṣa* is found in the following texts MS 4 13 4, KS 16 21, AB 2 6 1, KB 10 4, TB 3 6 6 1 AŚ 3 3 1, and ŚŚ 5 17 1 Of these MS and KS alone read '*medhapataye*' while all the rest read '*medhapatibhyam*' The question then arises which of the two *sakhas*—MS and KS—was in the mind of Śabara while referring to the reading '*medhapataye*? The answer is as our previous arguments have led us to expect it is probably the MS which Śabara is thinking of

We now pass on to two passages which are almost of a decisive character in udging Śabara's own *sakha*

(*a*) The Vedic passage discussed under JS 4 4 7 are *vaiśvadevim sam grahinim nirvaped gramakamah* and *amanamasyamanasya deva iti tisra ahutir juhoti* It is true that these two passages have no parallel in the MS KS KapS, or VS but are found in TS 2 3 9 only Now in the course of a discussion regarding the *Sangrahini isti* there arises an occasion to refer to the '*paridhi*' mantras that are recited in connection with it and which as Śabara says are sandwiched be tween the above two passages Naturally we expect that the TS reading of the '*paridhi*' mantras should be preferred by Śabara in his citation of them, but cu riously enough Śabara quotes *them in the Maitrayani form* though the injunctive passages (between which the *paridhi* mantras are said to be sandwiched) are

1 Did Śabara belong to the Maitrayaniya School? *BDCRI* 4 334 9

2 That an author discussing Vedic passages naturally feels inclined to quote or refer to the text (or words) of a passage as it occurs in his own traditional śakha text rather than the one found in the other śakhās is often illustrated in the works of the later writers on the Purva Mimamsa Madhava s gloss on the above sutra is the best illustration of this phenomenon Madhava says *Adhrigupraisanigadasyadavidamamnayate—'daivyah upanayata medhyā dura śa aśasānā medhapatibhyam medham iti Śakhantare tu medhapataye medham iti* It will be seen that Madhava first quotes in full the passages containing the dual form and *then* makes a reference to the variant reading *medhapataya* found in other recensional texts This is per fectly in consonance with the fact that Madhava belonged to the Taittiriya śakha of the Kṛṣṇa Yajurveda which reads *medhapatibhyam* in the *adhrigu praiṣa*

totally wanting in the texts of that school but are traced as seen above to the TS! The very fact that he goes out of his way to cite the MS reading and rejects the TS reading which had the first claim to be cited shows that the Maitrayanī verison of the *paridhi* mantras was uppermost in his mind and it is not unreasonable to suppose from this that it was so because he had so learnt them in his own re cension

(*b*) Śabara quotes under JS 3 4 10 (*a*) *pracim deva abhajanta* (*b*) *dak sinam pitarah* (*c*) *praticim manusyah* (*d*) *udicim asura iti* (*e*) *aparasam udicim rudra iti* The same passage occurs in the TS except for the part '*udicim asurah* instead of which we meet with *udicīm rudrah* in the TS (6 1 1 1) The KS (22 13) has a parallel only for the part which assigns the devas to the *praci* (as in the TS) and says nothing about the other directions The KapS has no parallel for the above passage The ŚB (3 1 1 6 7) which has a similar passage allots *praci* to the *devas* *daksina* to the *pitrs* *pratici* to the *sarpas* and *udici* to the *manusyas* So far the four possible sources discussed above say nothing about the *asuras* and their being assinged to the *udici* which is the gist of part (*d*) of the Bhasya passage Which was then the text which Śabara had in mind and which alone mentions the *asura* category referred to in that part of the Bhasya passage? As our previous arguments have led us to expect it is the MS which Śabara is thinking of The MS reads as follows *pracinavamśam kurvanti diśo ya imam vyakalpayannimameva devebhyo kalpayannimam pitrbhya imam asurebh ya imam manusyebhyah* etc etc It is this passage alone which mentions the *asuras* as a category of beings who share the various quarters among themselves Thus although the Bhasya passage as a whole is borrowed from the TS the special modification of the TS passage found in (*d*) which introduces the novel category of the *asuras* is due to the influence of the MS alone

Another important point in connection with the same passage is the following Śabara starts by quoting from the TS but suddenly diverges in the part (*d*) where he mentions a different assignment of the quarters As noted above he prefers the MS version but the way in which this preference is stated and his manner of referring to the views of the TS and the MS are almost decisive The MS version of part (*d*) in the TS is appended to the TS version of the previous parts (*a*) (*b*) (*c*) and the composite passage thus formed is given the dignity of the source passage whereas the TS version of (*d*) which automatically followed the parts (*a*) (*b*) and (*c*) which have been borrowed unchanged from the TS is described as the view of 'others' (*aparesam*) of whom he either does not approve or (shall we not say) who belonged to a Vedic *śakhā* other than his own The displacement of the TS reading by the Maitrayanī reading serves no argumentative purpose so far as the Mīmāmsa topic under discussion is concerned and can be accounted for only on the reasonable assumption that Śabara was a follower of the Maitrayanīya School

Date of Śabara Attempts have already been made to fix the date of Śabara Dr KEITH[1] concludes that 400 A D is the earliest date to which he can be assinged, while Mm Professor KANE[2] has brought forth a number of arguments to show that 'Śabara was certainly later than 100 A D and was earlier than 500 A D' Prof DEVASTHALI in his article 'On the probable date of Śabarasvamin[3] puts forth certain facts' (?) such as the relation of Śabara with Patanjali and Manu which in his opinion require us to push Śabara s date up about three or four centuries and place him not later than 100 B C[4] I however agree with the view of Prof KANE and mention below some new evidence and arguments in support of KANE s view and in refutation of DEVASTHALI s very early date of Śabara

Śabara in his Bhasya quotes many authorities and many a time too but hardly ever gives us the names of the works and the authors drawn upon by him Thus in the whole of the Bhasya Śabara mentions hardly five names over and above those already cited in the JS These are Manu[5] Piṅgala[6] Upavarsa[7] Panini[8] and Katyayana[9] It will be seen from the list that out of the three authorities on Sanskrit Grammar Śabara mentions two by name *viz* Pāṇini and Katyayana without making a reference to Patanjali (or his work) the last of them The fact that Śabara does not name either Patanjali or his Mahabhasya is probably responsible for the erroneous view that Śabara was earlier than Patanjali[10] But this *argumentum ex silentio* is thoroughly misleading (as it is in most cases) so far as the problem of Śabara s date is concerned —especially because of Śabara s peculiar tendency towards the avoidance as far as possible of naming earlier authors

The present writer has come across ten striking passages wherein Śabara quotes the very words of the Mahabhasya and refers to its author Patanjali, when he quotes from an *acarya* and an '*abhiyukta*' Below are given the relevant extracts from both these works —

Śabara	*Patañjali*
(1) (a) (*aha*) *prakrtipratyayau pratyayarthaṃ saha brutah ityacaryo padeśat kartā śabdarthah karma cetya vagamyate ucyate nacaryavacanāt sūtrakaravacanādva śabdartho bhavati* On JS 3 4 13	(1) *idamasya yadyeva svabhāvika mathopi vacanikam prakrtipratyayār tham saha bruta iti nasti sambhavo yadekasyah prakrterdvayornanarthayor yugapadanusahayibhavah syat* On PS 3 1 67 (*Vart.* 2)

1 KEITH *op cit* p 9
2 KANE *op cit* p 14
3 *ABORI* 23 84 97
4 *op cit* p 95
5 On JS 1 1 2
6 On JS 1 1 5
7 On JS 1 1 5
8 On JS 1 1 5 10 6 5 10 8 4
9 On JS 10 8 4
10 *ABORI* 23 93.

Śabara	*Patañjali*
(b) *karta pradhanabhuta upasarjani bhuta kriya prakrtipratyayau brutah* On JS 11 1 22	
(c) *yattu prakrtipratyayau brutah iti tatkarmanimittesu namapadesu* On JS 11 1 24	

The words *acaryopadesa* and *acaryavacana* following the passage in the Śabara bhasya prove that here is a quotation from some authoritative work on Grammar The word *acarya* coming into immediate juxtaposition with the word Sutrakara (*i e* Panini) indicate beyond doubt that it is Patañjali—who is referred to here

(2) *śatanyayurasyeti vigrahisyamah naivam samkhyasabdanam samasa isyate na ca gamakani bhavanti dvivacana bahuvacanantanamasamasah iti cabhiyuktavacanat*[1] On JS 6 7 33	(2) *dvivacana bahuvacanantanamasamasah kim vaktavyam etat na hi kathamanucyamanam gamsyate* On PS 6 3 1 (Vart 3)
(3) (*Purvapaksin*) *pratyekam vakya parisamaptir drsteti yatha devadatta yajñadatta visnumitra bhojyantam iti pratyekam bhujih samapyate* (*siddhantin*) *na ca pradhanam pratigunam bhidyate pratipradhanam hi guno bhidyata iti asti cayam drstantah samudaye vakyasamaptiriti yatha gargah śatam dandyantam iti* On JS 3 1 12	(3) *pratyavayavam ca vakyaparisamaptirdrśyate tadyatha devadatta yajñadattavisnumitra bhojyantam iti nanu cayamapyasti drstantah samudaye vakyaparisamāptir iti tadyatha gargah satam dandyantam iti* On PS 1 1 1 (Vart 12) also on PS 1 1 7 8
(4) *anyarthamapi krtamanyārthamapi saknoti kartum tadyatha salyartham kulyah pranīyante tabhyaśca paniyam piyata upasprśyate ca evamihapi krayasambandharthamekahayani śabda uccaryamano' runaśabdena saha sambhantsyate* On JS 3 1 12	(4) *yattavaducyate nanyartham prakrtamanyārtham bhavatiti anyārthamapi prakrtam anyartham bhavati tadyatha śalyartham kulyah praniyante tabhyaśca paniyam piyata upasprśyate ca śalayaśca bhavyante* On PS 1 1 23 (Vart 4)

1 I am indebted to Mm P V KANE for this reference Vide his article Patañjali and Śabara in *Bharatiya Vidyā* (March 194–)

Śabara	*Patañjali*
(5) *gaurgavī gonī gopotalıketyeva madayah śabdā udāharnam* On JS 1 3 24	(5) *ekaıkasya śabdasya bahavo'pabh ramśāh tadyatha gaurıtyasya śabdasya gavı gonı gotā gopotalıketyeı amādayo 'pabhramśah* Paspaśı
(6) *bhaıantı ca dvısthānı vakyanı yathā sveto dhaıatı, alambusanām yātetı* On JS 4 3 4	(6) *tatha vākyanyapı dvısthānı bha vantı sıeto dhaıatı, alambusānām yatetı* Paspaśı
(7) *yascobhayah paksayor doso natam ekascodyo bhavatı* —On JS 6 6 20 *Cf.* On 8 3 7, 14	(7) *Yascobhayor doso na bhavatı* On PS 6 1 9 (Vart 2)
(8) *laukıkanı vacananı upapannār thānı anupapannarthanı ca drśyante yatha devadatta gamabhyaja ııyevamā dını, daśa dadımanı, sadapupā ıtyeıa madını ca* On JS 1 1 5 (Also see on JS 4 3 10 and 9 1 9)	(8) *loke hyarthavantı canarthakanı ca vākyanı drsyante arthavantı tavat— deıadatta gamabhyaja śuklam dandena, devadatta gamabhyaja krsnamıtı anar thakanı dasa dadımanı ṣadapupah ıtı* On PS 1 1 1 (Vārt 3)
(9) *tasmat, mukhyagaunayormukhye karyasampratyaya ıtı* On JS 3 2 1 (Also see on JS 3 3 14, 6 5 34)	(9) *evam tarhı gaunamukhyayor mukhye karyasampratyaya ıtı* On PS 1 1 15 (Vart 2) (Also on PS 1 4 108, 6 3 46 and 8 3 82)
(10) *sakṛt krtva krtārthah śabdo na nıyamah paunahpunyah ıtı* On JS 6 2 27 (Also see on JS 6 2 29 30, 11 1 22, 28, 11 1 35, and 12 3 10)	(10) *sakrdādhaya krtah śāstrārtha ıtı krtıā punah praıvrttırna bhavatı* On PS 6 1 84 (Vart 4) (Also on PS 6 1 108 and 6 4 104)

Besıdes, there are some pecular colloquıal expressıons and phrases like *ıaktāro bhaıantı* or *bhavantı ıaktarah*[1] and *sapeksamasamrtham*[2] for which Śabara seems to be ındebted to Patañjalı

These passages establısh beyond doubt not only that Śabara knew Patañjalı but that the former was greatly ınfluenced by the dıctıon and the style of the

1 Śabara on JS 3 1 2, 4 1 28, 1 4 10, 8 4 28 Patañjalı, Paspaśa p 5, on ps 1 2 64, 4 2 3

2 Śabara on 3 1 27 Patañjalı on PS 2 1 30, 2 1 56 etc

latter Śabara, then must have lived at a date when Patañjali had attained great fame both as a writer and an authority on Grammar, worth to be reckoned only with Pāṇini —the Sutrakāra It will be reasonable therefore to allow at least two centuries between Patañjali and Śabara, thus placing Śabara after 100 A D The earliest date for Śabara thus arrived at, is further corroborated by two other pieces of evidence

(*b*) Śabara (on JS 1 1 2) mentions Manu as the chief among the law givers and quotes (on JS 6 1 12) a verse with the introductory remarks '*evam smaranti*,' which is the same as Manusmṛti 8 416 [1] This means at the time of Śabara the extant Manusmṛti had attained to universal authority in the field of Dharma *śastra* Taking into consideration this relation of Śabara with Manu and his work, we may plausibly conclude that Śabara must have lived at a time which cannot be much earlier than the latest date assigned to the Manusmṛti *viz* 200 A D

(*c*) There is a verse found in the Śabarabhāṣya (4 3 38) which is identical with the Mbh verse (1 68 62) [2] There is also a prose passage occurring in two places in the Śabara bhāṣya the parallel of which is found in the Mbh verse (2 59 11) [3] Again, while commenting on JS 10 4 23 Śabara makes a reference to the 'itihāsa puranas' in connection with their views on the nature of a deity These pieces of evidence taken together afford grounds strong enough to suggest, that Śabara drew upon the Mbh the Śatasahasri Samhitā and knew (at least some of) the *Puraṇas*

All these considerations indicate the second century A D as the earliest date to which Śabara can be assigned , the later limit being the 5th century A D [4]

SECTION III

Passages from older literature, cited in Śabara Bhasya

The sutra style of Jaimini is true to form *i e* enigmatic condensed, and involved However, there are clear indications that they refer to certain passages or sections from older literature bearing on sacrificial ritual and purport to settle

1 *Bhāryā putraś ca dāsaś ca nirdhanāḥ sarva eva te*
yat te samadhigacchanti yasya te tasya tad dhanam
Vide V M Apte and D V Garge, 'Mahābhārata Citations in the Śabarabhaṣya' *BDCRI* 5 221 ff

2 *Aṅgād aṅgāt sambhavasi hṛdayād abhi jāyase*
ātmā vai putranāmāsi sa jīva śaradaḥ śatam
Vide op cit pp. 224 ff

3 *Ambuni majjantyalābūni grāvāṇaḥ plavanta iti*—Śabara on JS 1 1 5
Yathā'mbuni majjantyalābūni śilāḥ plavante—Śabara on JS 4 3 10
Majjantyalābūni śilāḥ plavante
muhyanti nāvo mbhasi śaśvadeva
mūḍho rājā Dhṛtarāṣṭrasya putraḥ
na me vācaḥ pathyarūpāḥ śṛṇoti Mbh Sabhā 59 11
Vide op cit p. 225 ff

4 *Vide* Kane, Gleanings from the Bhāṣya of Śabara and the Tantravārtika *JBBRAS* 26 83.

various problems connected with it The first thing therefore, that the Bhāṣyakāra Śabara found necessary, was to find out the exact sacerdotal topic which Jaimini apparently discussed in one or more sūtras, and consequently divided the sūtras of Jaimini into appropriate groups or sets in accordance with the topic adverted to by Jaimini Each of these groups (called an adhikarana) formed an independent unit by itself though very often these units are found interlinked and present a systematic development of one and the same topic, for example JS 6 7 1 9 (adhi) all relate to the Viśvajit sacrifice and JS 6 5 17 21 (adhi) all relate to the expiations for Apaccheda Śabara divides the sūtras into 915 adhikaranas and commences his comment on every adhikarana with the statement of the " subject of investigation " (visaya) to be discussed therein Occasionally when Śabara is at a loss to make any sense out of the words of the JS he consults his predecessors for the '*visayavakya*' and then goes on with his interpretation of the entire adhikarana in that light To quote but one example Śabara is at his wit's end to find out a proper topic and interpretation for the sūtras 2 3 16 17 and makes no secret of his indebtedness to the Vrttikāra for the illustrative passage '*Vatsam ālabheta vat samkanta hi paśavah*' (TS 2 1 4) as the *visayavakya* of that adhikarana The *visayavakya* it will be seen from this stands like a pivot on which the whole discussion in the adhikarana turns and the latter is usually named after some key word or phrase occurring in the *visayavakya*

Now, in about 800 out of 915 adhikaranas it will be found that the " subject of investigation " is a passage or section from older literature,—Vedic or post Vedic, bearing on some ritual performance that constitute Dharma Besides, in the development of the Bhasya argument the author cites a number of passages in support of his view, for comparison, and such other purposes that facilitate the understanding of the central thought of the discussion All these passages cited or referred to in the Bhasya (denoted by the term '*udaharanas*' in this book) constitute the central themes of Śabara s exposition They are indeed as much the basic texts of Śabarabhasya as the JS themelves and should be studied methodically from all points of view, to understand the purport of the Bhasya and ultimately of the JS

There is yet another reason why they need be studied in detail Śabara's Bhasya has exercised so dominating an influence on all his successors that with but few exceptions like Vasudeva Diksita (author of Adhvara Mimāmsakutuhalavrtti) and Ramakrsnabhattacarya (author of Adhikaranakaumudī) we find all of them limiting themselves in their works (either commentaries on the JS or independent treatises) to those illustrative passages (*udaharanas*) used by Śabara in his Bhasya These *udaharanas* thus were the accepted stock in trade of the school and were discussed and worked over again and again, obviously with little reference to the original Vedic Texts

SECTION IV

The importance of the task of tracing accurately to their sources, all cited passages drawn upon from older literature

The importance of the task of tracing all the *udaharanas* to their original sources, as a preliminary to their study cannot be exaggerated, because the knowledge of their exact contextual setting is indispensable for a thorough study of their treatment by Śabara from various points of view, such as their interpretation the general rules of textual interpretation illustrated with them, their contribution to the systematisation and clarification of the various intricacies connected with the sacrificial procedure etc We then proceed to see what Śabara himself or his successors have to inform us regarding the original sources of them Śabara introduces these citations in a number of ways though they are invariably followed by *iti* The words or remarks that generally precede the quotations are *śruyate amnayate śravanam ca bhavati samamananti* etc, indicating that the quotation is from Śruti texts *smaryate smaranti* etc indicating that they are from smrti works and *taducyate yatha* etc indicating that they may be from either In some cases especially when introducing a passage that forms the 'subject of investigation (*visayavakya*) of an *adhikarana* Śabara gives the general context *i e* the particular sacrificial rite *e g aśvamedhe śruyate* (9 4 17) *caturm isyeuamnayate* (9 2 41) *jyotstome śruyate* (2 2 17) while in few other cases Śabara mentions the sub section to which the citation refers *e g paurodaśikamiti samakhyate kande samnayyakrame* (*JS* 3 3 14) *jyotistome dhisavanaphalakam prakrtya* (*JS* 3 3 24) *asti patnivato grahah* (*JS* 3 2 33) *aditye carau prayaniye* (*JS* 3 5 3) *aup inuvakya kande* (*JS* 5 3 20) But that is all Śabara seldom *names* the work or authority drawn upon by him in choosing the *udaharana* Thus, in the whole of his Bhasya he names hardly four Vedic source texts (Maitrayani 2 4 31 Bahvrca Brahmana 2 4 1 3 3 1 Tandyaka 2 4 8 Arunaparaśara 7 1 8) and makes a verbal reference to four others (Taittiriya 2 4 19 Kathaka 1 1 27, 30, 2 4 8 10 11, 12 19, Kalapaka 1 1 27 2 4 8 10 and Paippaladaka 1 1 27, 2 4 8)

That Śabara cites from some Vedic texts which are not known to us is certain for instance the Bahvrca Brahmana—a text referred to in ApŚ 12 17 2[1] and certainly not the same as AB or KB and the Brahmana text of the Arunaparasara Śakhā which Śabara says had 'the nature of a Smrti work' (—Kalpasutra?) Again some of the most commonly quoted injunctions are of uncertain origin *e g somena yajeta* the originative injunction of the Soma Sacrifice There is indeed sufficient reason to believe that many if not most of such jejune quotations dealing with different Vedic rites—major or minor were taken from some 'manuals' (*paddhatis*) or similar accounts of them not known to us

Nor Kumarila and Prabhakara (and all the later Mimamsakas for the matter of that) throw much light on the problem of source texts used by Śabara now lost

1 *Vide* GARBE ApŚ Introduction p xxvii also WINTERNITZ *HIL*. 1

to us Though occasionally they have some remarks to offer regarding the identification of the rite with which the citation is concerned they observe complete silence throughout their works *as regards the name of the source of the citations* in the Bhasya It is painful to find Kumarila passing over this vital question even in cases where Śabara introduced a citation with words like *kvacicchrūyate,* (7 3 28) *kvacitkarmaviśese śrūyate* (10 6 73) *śākhantare vacanam* (2 4 8), *ekesāmamnāyate* (6 8 30) *kasyamcicchākhāyām śrūyate* (6 8 30) *paresām sakhinām* (9 3 32) *ekesām śakhinām* (3 6 20) etc and thus obviously had reserved for the later commentators, the task of supplying appropriate references to them Kumarila not only keeps quiet regarding the source of the passages cited by Śabara but sometimes changes the text or the order of the words of the citations while reproducing them in his Vārtika Thus he adds *sah* to the citation *āsvinam graham grhitvā* (ŚB 4 2 5 14) under JS 3 6 31 and changes the order of the words of the citations *aindragnam dvitiyam ukthye* and *aindram vrsnim sodaśim trtiyam* under JS 3 6 42

It will be seen from the above considerations that we have to rely in our attempts to trace these Bhasya citations to their original sources chiefly on the modern aids to scientific research such as Concordances, Indexes, Critical Editions of various Texts and so on Even with their aid, I may add, the fixing of the original sources is no easy matter in many cases The monumental work of BLOOMFIELD I mean the 'Vedic Concordance' helps us, no doubt only with the Mantras But these are only a minority in the Śabarabhasya, since the Purva Mimamsa is chiefly interested in the injunctive passages (*vidhis*) from the Brāhmanas (including the Brahmana parts of what are called the Samhitas of the Krsna Yajurveda) and the Śrautasūtras The task becomes still more difficult when we have to deal with jejune quotation which can be handled only with the help of Indexes to Vedic Texts or Vedic Word Concordances not minding the time and energy spent for them

Besides, it is often hard to be sure at the end of our hunt that we have trapped the right quarry Let me illustrate by examples the difficulties that confront us here In the Bhāsya (on JS 1 4 3) we find the injunction *citraya yajeta pasukamah* This occurs in TS 2 4 6 1, in exactly the same form This is furthermore, so far as I can discover the only sacrifice named Citrā in any published Vedic text Since (as we shall see in Chap 1) there is clear evidence that a large majority of the Bhasya illustrations were taken from texts of the Taittiriya School, we should naturally assume at once that we have here the source of our passage But there are grave difficulties in the way of this assumption First the Bhasya on the same sūtra later on declares that this Citra rite is enjoined by the sentence '*dadhi madhu payo ghrtam dhānāstandula udakam tatsamsrstam prajapatyam*' And unfortunately this sentence does not occur in the context either in TS or in its Śrautasūtras (ApŚ 19 25 , BŚ 13 36) While searching for it in the texts of other Śakhas or Vedic Schools I came across a passage just similar to it in MS 2 3 6 —

aindram pañcakapālam dadhi madhu ghṛtam dhānā udakam tatsaṁsṛṣṭam bhavati aindraḥ pañcakapālaḥ pāṅkto yajñaḥ pāṅkti yājyanuvākye pankṭāḥ paśavaḥ pankṭaḥ puruṣo yavāneva puruṣastamāpnoti sa sarvo bhutvā paśunapnoti paśava iva hṛdyetatsaṁsṛṣṭam atho yavanta eva paśavas tan asmai saṁsṛjati, tadahuraindra ekadaśakapalaḥ karya ityaindrā hi paśavo tho ahuh prajāpatyam kāryamiti prājapatyā hi paśavaḥ prajāpatiḥ paśūnām prajanayita tameva bhagadheyenopāsarat, so'smai paśun prajanayati

Herein is prescribed among others, a certain *kāmyeṣṭi* without giving its particular name, in honour of Prajāpati with the material *dadhi*, *madhu* etc This *seems* to correspond to the Citra rite referred to by Śabara in his Bhāṣya on JS 1.4 3 If it be so, then we may say that Śabara cites two passages from different texts, bearing on one and the same rite,—the one mentioning its name, quoted from TS, while the other prescribing the material, adapted from MS There is nothing incongruous herein in view of the decision of Jaimini (2 4 8 32) that ' if an act is mentioned in several recentional texts, it should not, on that account be treated as different, but should be regarded as one and the same ' But there is another difficulty in labelling it as the 'exact source' of the Citra passage Śabara cites the passage *dadhi madhu* etc differently in three different places (on JS 1 4 3 , 8 1 0 , 10 8 70), and none of these precisely corresponds to the passage found in MS Besides, Śabara everytime mentions two additional ingredients of the offering *viz payah* and *tandulah* The question then arises whether Śabara knew of a Citra rite described in one homogenous text of some Vedic School, and different from the one occurring in TS and MS taken jointly (as shown above) ,—or whether he refers to the same Citra rite in TS and draws upon for the details (*dadhi madhu* etc) the parallel texts in other Śakhas now lost to us ,—or finally, whether he simply misquotes We conclude for the time being that TS (2 4 6 1) and MS (2 3 6) taken jointly are the source texts of the Bhāṣya citation and that the author as in numerous other cases quotes the original text inaccurately

At other times, we find the Bhasya citation appearing *verbatim* in different contexts in older texts and if it be traced *to one particular context instead of the* other, the whole Mimāmsa argument is reduced to absurdity,—thus rendering the entire *adhikarana* null and void Perhaps the most striking instance is the passage *pranabhrta upadadhati* cited by Śabara (on JS 1 4 23) to illustrate what is technically known as the ' pranabhrt maxim ' *Pranabhrt* is the name of a brick which is piled (when preparing the Fire altar) along with the recital of a mantra containing the word *prana* Śabara here argues that though in fact there are very few *pranabhrt* bricks among those that are used for Fire altar each one of the whole group is figuratively called *pranabhrt* This is a case where the ' peculiar feature ' (*linga*) of one leading object belonging to a class gives its name to the whole class This is the 'pranabhrt maxim' Now the above illustrative passage occurs in two places as shown by Mm JHA, *viz* TS 5 2 10 3 and 3 3 1 2 In the context of the first reference, the bricks to be piled, are fifty, while *prānamantras* are only ten

i e the *prānabhṛt* bricks in the strict literal sense of the term, are also only ten, the remaining forty being only figuratively called *pranabhṛt* This context therefore, it will be seen, serves as the proper illustration of the 'maxim' In the context of the second reference (TS 5 3 1 2) however, it has been prescribed that ten bricks are to be piled in the second layer (*citi*) and the ten corresponding mantras recited, are actually *pranamantras*, thus no brick is left to be figuratively called *prānabhṛt* Obviously then the passage '*prānabhṛta upadadhati*' occurring in the second context cannot be taken as the illustration of the 'maxim' discussed here

Besides, in a number of other instances, the problem of 'fixing' the 'source' of a passage is not as easy as it appears The problem is vitiated by factors such as (i) the occurrence of a similar passage in more than one early Text, (ii) the conflicting claims of one source containing a passage nearer in its text to Śabara's quotation and that of another source containing a passage nearer *in spirit* to that of Śabara's quotation, (iii) alterations of words by Śabara at the beginning or at the end, as well as insertions of new words in the middle, in a passage which to all appearances, has been quoted from an older Text, (iv) admixture of passages from the same or different source texts, the new passage so formed (and cited by Śabara) losing its similarity with either

These considerations seem to me to justify the attempt which I have made to trace to their original sources these passages used by the Bhasya as *Mimamsā udāharanas* A thorough going attempt in this direction, again will be of great help in the preparation of the 'critical edition' of the Bhāṣya, if not always in selecting the best reading of a Bhāṣya passage for which manuscript evidence must be the principal guide, at least in making 'notes' on the nature of the manuscript material [1]

The only earlier attempts to discover or identify citations in the Śabara bhāṣya and to trace them to their sources are those by KUNTE,[2] Colonel G A JACOB[3]

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1 Special note should be taken here of the fact that some obviously wrong readings of the Vedic quotations found in some or all printed editions of the Bhasya could be detected only after a successful attempt to trace them to their original source text To quote but a few typical instances :—

Incorrect Reading	*Correct Reading*
(i) *udantarirojo dhatte*—(JS 11 4 50 Bib Ind Ed)	(i) *undatīrojo dhatta*—(MŚ 2 1 2 36)
(ii) *pāvamānah sarasvati*—(JS12 4 1 Ānand Ed)	(ii) *pavaka nah sarasvatī*—(RV 1 3 10)
(iii) *pravarṣanibhyah*—(JS 3 2 20 Ānand Ed)	(iii) *pracarsaṇibhyah*—(MS 4 10 4)
(iv) *abhidrosyan*—(*Ibid*)	(iv) *abhidrokṣyan*—(MS 2 1 2)
(v) *kartarīkarṇyah*—(JS 4 1 3 Ānand Ed)	(v) *karkarikarṇyah*—(MS 4 2 9)

2 KUNTE, '*Saḍ-darsana-cintanika* ' An Anglo Marathi monthly, Poona (1877 82) The section on the *Mimāmsadarśana*, in this monthly extends to the middle of the Purva Mimamsā Sutra of Jaimini

3 Colonel G A JACOB, 'Index to Śabara bhaṣya' Sarasvatī Bhavana Studies, Banares Vols 2,3,6, Adhyayas I VI), 7,8 (Adhyāyas VII XII) (1923 1930) .

and Mm Ganganatha JHA [1] KUNTE's *Saddarśana cintanikā* is primarily concerned with an exposition of the *sūtras* of Jaimini and not with the *Śabara Bhasya* which he very naturally uses freely to interpret the former though he does not state this explicitly, and in doing so he merely happens to record the sources of such citations as are supposed to be implicit in the *sūtras* on the only available evidence *viz* the *Śabara Bhāṣya* which gives them in full and discusses them The number of citations thus traced comes to 200 approximately. JACOB's work which is avowedly an '*Index to Śabara's Bhāṣya*', only incidentally notes the sources of a few citations where they are included in his Index along with single words and his advance over his predecessor in the task of identifying the '*sources*' has been only to the extent of about fifty passages The '*Index*' besides is incomplete as the second half of it extends to the letter '*pa*' only Mm Dr Ganganatha JHA in his English translation of the *Śabara Bhasya* was the first to make a sustained effort in this direction, but although he has listed in his '*Index of texts quoted in the Bhāṣya*' nearly 1,500 citations, he has been able to trace to their sources only 150 more,[2] thus bringing the total number of passages traced so far to 400. The writer has noticed that Mm JHA has not always verified for himself the sources noted by KUNTE It may be humbly claimed that nearly 400 passages (including jejune ones) have been traced for the first time in this work, to their sources, bringing the total of citations traced so far to over 800 As many as 200 citations have, besides, been indentified and listed for the first time thus making the Index, more complete and correct than that given in any earlier work [3]

SECTION V

Elucidation of the Principles formulated for fixing the sources of the citations

In fixing the exact source of the passages cited, one cannot be too careful For most of these passages there will be a good many parallels in the pre Bhāsya literature, from the Samhitas down to metrical Smrtis The references to these parallels may be partly obtained by consulting available concordances, indices and other similar references And still the determination of their exact source will

1 Ganganatha JHA, *Śabara bhāṣya* (Translated into English) Vols. 1 3 Gaekwad s Oriental Series, Baroda (1933 36)

2 Mm Dr Ganganatha JHA, in a letter dated 7 3 1941, informs the present writer that for the sources of the quotations in the *Śabarabhāṣya*, he mostly relied on the work of KUNTE, though the latter was not always accurate

The energy shown in the earlier parts of the Mm JHA's work (English Translation) in the matter of source identification, is not maintained to the end, as the closing portions of the work betray a gradually weakening effort in this direction only one or two citations in twenty-five having been traced on an average

3 Appendix II at the end gives an Index of citations that are not recorded in any of the previous Indices This Index together with that of Mm JHA makes the list of *Bhāṣya* citations practically complete

remain an arduous task By 'source' is here understood the immediate source of influence from the pre Bhasya literature on the citation or rubric of a passage in the Śabara Bhasya Thus to fix the source of a passage means to spot out the exact parallel (as far as possible) in the pre Bhasya texts (among many or few as the case may be) that has directly influenced the use of the passage by Śabara

On the principles which will be enunciated below the sources of most of the passages can be fixed But it is not unusual that the sources thus fixed will have their parallels in still earlier texts For example a passage may be found quoted in the Bhasya under the *immediate influence* of the Nirukta and at the same time it may have parallels in earlier texts such as Samhitas and Brahmanas Such parallels for a citation in the Bhasya are noted down in their proper places

In course of my investigation into the sources of the passages cited in the Bhasya I could formulate a few principles for fixing their sources which are explained below —

1 *Principle of Context*

(a) The passages quoted by Śabara in his Bhasya can be divided into two broad groups from the point of view of the purpose or use to which they are put in the Bhasya *viz* Those which are cited purely for the purpose of textual interpretation without any reference to the sacrificial ritual, and those that are cited for the purpose of the clarification of ritual minutiae The former of these should obviously be traced to those texts that are immune from ritual context, while the latter should be traced to those texts that deal with ritualistic details even though they be found in texts that have nothing to do with ritual performances A few illustrations will clarify this further

Śabara while discussing whether or not the Vedic deities have an anthropomorphic aspect cites the passage *jagrbhma te daksinam indra hastam* which has parallels in RV MS and TB Since the passage is quoted here in course of a general discussion about the nature of the Deities without any reference to a particular rite we should be justified in tracing it to RV rather than to any of the Yajurvedic Texts On the other hand *ayam vai parisicyate* and the following three mantras quoted by Śabara under JS 12 4 3 occur in RV as well as in TS But the context in the Bhasya *i e* the introductory words *aindrabarhaspatye karmanyaneham yajyanuvakyayugulam amnatam* decide that these mantras are cited from TS (3 3 11 1) and not RV (though the former text in its turn may be said to be indebted to the later for these mantras)

(b) This principle can be pressed into service also to locate the exact context especially when one and the same passage occurs in more than one places in one or more earlier texts To illustrate Śabara under JS 2 1 33 cites the formula *acchidrena pavitrena* It has parallels in TS 1 1 5 1 as well as in 1 2 1 2 It

forms a part of two different mantras viz TS 1 1 3 1 and 1 2 1 2 used in two different contexts Now, since Śabara cites this formula as an example of *anusanga* and since TS 1 2 1 2 alone presents a case of *anusanga* we hold that Śabara quotes it from TS 1 2 1 2 and not from 1 1 5 1 (as Dr JHA has wrongly done) [1]

The formula *kutarurasi* quoted under JS 2 4 31 has parallels in MS, MŚ and ApŚ Śabara however, remarks that it is from the texts of that Vedic śakha, which gives only the *viniyoga* of the mantras without giving the entire mantra Now since MS and MŚ are found to give the mantra as well as its *viniyoga*, while ApŚ gives only the *viniyoga* the latter is to be regarded as the source of our quotation

(c) Sometimes, the Bhāṣya context in one place requires us to trace a quotation to one particular source text while that in another place traces it to another text To state but one illustration Under JS 1 2 31 Śabara cites the mantra '*agnirmūrdhā divah*' to establish the theory that the words of every mantra denote their meaning and yet their order is to be maintained for the sake of some unseen result (*apurva*) Since it is a general discussion about the meaning of Vedic mantras with no apparent connection with any sacrificial ritual we are justified in tracing it to RV But that is not the case when the same mantra is quoted under JS 8 1 31 where it is quoted as an *anuvakya* to be used as the *agneya* sacrifice (a part of the *Darśapurnamasa*) The sacrificial context therefore decides that it is quoted from a Yajurveda text

yantraya dhartraya grhnami It has parallels in TS, MS, KS and MŚ, but the parallels in MS, KS and MŚ read only '*dhartraya*' instead of '*yamtraya dhartraya*,' while that in TS is identical with the mantra quoted in the Bhasya In this instance, none of the preceding principles (of Context and of Earliest Parallel) is of any avail Under these circumstances, we are justified in fixing the TS parallel as the 'source' in view of its textual identity with the Bhasya formula

The Bhasya on JS 10 4 1 prescribes some observances (*vratas*) for the sacrificer after he is consecrated for the Soma sacrifice The prescriptions are *payo vratam brahmanasya yavagu rajanyasya amiksa vaisyasya* These have parallels in TS, TA, BŚ MŚ and KŚ But the parallel in TA is almost identical—*payo brahmanasya vratam* etc —with the Bhasya prescriptions, while those in TS, BŚ, MŚ and KŚ vary considerably So with regard to these prescrptions of observances, the Bhasya is influenced more by TA than by TS, BŚ MŚ and KŚ And hence we are justified in fixing TA as the source of the prescriptions for the observances

Sometimes it is seen that a cited passage is partly traced to some text and fully to some other text In such cases the latter will have to be taken as the source. For example, the Bhasya on JS 3 8 22 cites the injunctions (*praisas*) *proksani rasa laya idhmabarhirupasadaya* etc prescribed in connection with the Darsa purnamasa The entire quotation consists of four clauses which taken individually are traced to different Vedic Texts such as VS (1 28) TB (3 2 9 14), ApŚ (2 3 11, 13 17, 2 4 2, 2 5 2) But all the four clauses together are met with only in TS 3 2 9 14 So TB is to be taken as the source from which the Bhasya cited the passages

There is another interesting case of this type The Bhasya on 4 3 1 cites the long passage *caksusi va etau yajnasya yadajyabhagau yat prayajanuyaja ijyante varma va etadyajnasya kriyate, varma yajamanasya bhratrvyasyābhibhutyai* It has approximate parallels in TS (2 6 1 2) and ŚB (1 6 3 38) One would apparently be at a loss to know as to which of these two should be regarded as the real source But the fact that ŚB contains only the first half of the passage while TS contains the whole of it ascertains the source text Though the Bhāsya passage is not identical with the passage is TS in view of the close textual agreement, TS will have to be taken as the source of the Bhasya passage

Further, there is a small number of passages in the Bhasya which on examination are found to be 'composite passages' that is each one of them is formed by an *admixture* of two or more passages quoted from the same or different source texts (These passages may better be called 'adaptations' rather than 'citations') In the case of these passages every component part is traced independently to its source, the entire composite passage, however, will be found grouped under the source text of the first (*i e* opening))part of it or at times under the source text which bears the closest resemblance with the passage taken as a whole

Śabara on JS 3.6.20 cites the passage *āśvinam graham gṛhītvā trivṛtā yūpam parivīyāgneyam savanīyam paśum upākaroti.* It has parallels in ŚB and ApŚ. ŚB (4.2.5.12) reads : *Āśvinam graham gṛhītvopaniṣkramya yūpam parivyayati* while ApŚ (12.18.12) reads : *trivṛtā yūpam parivīyāgneyam savanīyam paśum upākaroti.* It will be seen that the first clause of the Bhāṣya passage (*i.e.* upto *gṛhītvā*) tallies exactly with a part of the ŚB-passage while the remaining part is identical with ApŚ. In view of this striking textual agreement of the two parts with the two passages in two different Vedic texts, both the texts *viz.* ŚB and ApŚ will have to be taken as the 'joint source' of the Bhāṣya-passage.

Similarly, the Bhāṣya on JS 2.2.23 reads : *tapte payasi dadhyānayati sā vaiśvadevyāmikṣā vājibhyo vājinam.* This has parallels in BŚ and MS ; the *whole* passage, however, is found in neither (nor, for that matter, anywhere else). BŚ reads : *tapte payasi dadhyānayati sāmikṣā bhavati* while MS reads : *vaiśvadevyāmikṣā ......vājinām vājinam.* Since these two passages are found to be the nearest to the component parts of the Bhāṣya passage, it may be presumed that BŚ and MS taken jointly was the source on which Śabara has drawn with regard to the offerings prescribed in connection with the Vaiśvadeva-section of the Cāturmāsya sacrifice.

Sometimes, different versions of one and the same citation are met with in the Bhāṣya, when it is quoted in different places ; that is to say, though the citations are summarily, the same, they differ in their text in the different places that they are quoted in. In these cases, if the different versions agree with passages in different source-texts, they are to be traced to those respective sources on the ground of the principle of Textual Agreement To quote but one instance, the Bhāṣya cites *Āśvino daśamo gṛhyate, tṛtīyo hūyate* (on JS 2.2.17) and the same passage in a modified form *viz Āśvino daśamo gṛhyate .. . tam tṛtīyam juhoti* (on JS 5.1.7 and 5.4.1). The former is identical with a clause in MS 4.6.1. while the latter is the same as a clause from KS 27.5. Under these circumstances, the principle of Textual Agreement requires us to trace the former passage to MS and the latter to KS

4. *Confirmatory Evidence*

In the course of a study of a cited passage in all its aspects, one occasionally gets some incidental evidence which would indicate its exact source Sometimes such evidence will be connected with the text of the cited passage, sometimes with its association with another cited text sometimes with the *motif* of quoting the passage and sometimes with the author's decided partiality for his own śākhā while quoting. Thus there will be a variety of such evidence. But this evidence is only of a confirmatory validity ; that is to say, it may be used only to confirm the source of a passage which has been otherwise fixed, and not to fix the source for the first time solely on its own strength. A few illustrations will clarify this further.

The Bhāṣya on JS 1.3.6 cites the injunction *vedam kṛtvā vedim kurvīta.* It has parallels in MŚ 1.1.3.3 and ApŚ 7.3.10. However, it can be shown to have been

taken from MŚ (and not from ApŚ) on the principle of Textual Agreement Another evidence, however which clinches this conclusion further is noticed in connection with this injunction The Bhasya passage is an injunction regarding the preparation of the Vedi (Altar) In MŚ it is seen prescribed for the same In ApŚ the passage reads *uttaravedim* instead of *vedim* and thus refers to the preparation of the *uttaravedi* (which is only a part of the *vedi*) and not of the *vedi* proper The fact that the injunctions in the Bhasya passage and MŚ refer to one and the same ritualistic detail while that in ApŚ refers to a slightly *different* ritual minutiæ, confirms that MŚ is the source of the injunction cited in the Bhasya

Śabara under JS 3 2 20 cites the passage *aindragnam ekadaśakapalam bhratrv vyavan* An *identical* passage is found in MS 2 1 1 as well as in KS 9 17 On the principle of Earliest Parallel MS would be regarded as the source of the passage This is confirmed by the following considerations The present passage prescrib ing a Kamyesti occurs in the Bhasya in between two passages which prescribe similar Kamyestis *viz aindragnamekadasakapalam nirvaped yasya sajata viyayuh* (MS 2 1 1) and *agnaye vaiśvanaraya dvadasakapalam nirvapet sapatnam abhidrosyan* (MŚ 2 1 2) The order in which Śabara cites these passages is not without signi ficance especially in view of the quotation by Śabara in the very preceding sentence, of four consecutive *yajyanuvakyas* used for similar Kamyestis Now the two passages that precede and follow our passage do not occur in KS They occur only in MS This indicates that Śabara must have been influenced by MS while quoting these passages prescribing various Kamyestis Thus the association of the present *passage with other ones from MS* fixed its source which must be MS

The Bhasya (on JS 4 4 21) passage *paurnamasim eva yajeta bhratrvyavan namavasyayam hatva bhratrvyam amavasyaya yajeta pindapitryajn enaivamavas y ayam prinati* has parallels (complete or partial) in TS 2 5 4 3 (only for the first part) TB 1 3 10 (only for the second part) and ApŚ 3 16 7

The question is whether *TS and TB* (*taken jointly*) or ApŚ is to be taken as the source of the present passage On the principle of Textual agreement, we say ApŚ is the source The following is an incidental evidence which confirms it The Bhasya quotes this passage with the obvious motif of pointing out the *relationship* (of non concomitance) between the Darśa *i e* the Amavasya sacrifice and the Pinda pitr sacrifice and does not refer to them as independent ritualistic perform ances TS and TB on the other hand deal with these rites without touching the question of their concomitance or otherwise ApŚ, however, states in clear terms that these two rites do not always go together, this statement further substantiates the conclusion arrived at in the present adhikarana *viz* the Pinda-pitr rite is not ancillary to the Darśa sacrifice These circumstances therefore, certainly confirm that ApŚ is the source of the Bhasya passage

The Bhasya on JS 3 8 25 cites the passage *mamagne varco vihavesvastviti purvamagnim parigrhniti, devata eva tatpurvedyurgrhitah, svobhute yajate* It is

again cited with slight variations under JS 12 1 24 and 12 2 18 The passage has parallels in MS 1 4 5 and KS 31 5 Though the passges in both the Samhita texts are nearest approaches to the present passage, KS isa found to read one more clause in the middle of the cited passage Thus the strict application of the Principle of Textual Agreement decides in favour of MS as the source Now the facts that there are hardly half a dozen quotations in the whole of the Bhasya which must have been taken from KS, and that Śabara shows special leanings towards the Maitrāyanī School while quoting Vedic Texts,[1] confirms that MS is the source of the passage

SECTION VI

The Manner of citation in the Bhāsya

The aim of the Purva Mimamsa, as said above, is the correct knowledge of Dharma which, *it is said, is described in all statements which refer to any kind of* sacrificial activity It is hardly surprising then that we should find a vast amount of sacerdotal literature absorbed in the Śabara Bhāsya through citations, summaries, amplifications, and adaptations of relevant passages in that literature In ancient times, passages were often quoted from memory and the quotation was never compared with the original Further a modification or *uha* of an early Vedic passage to suit the contemporary phase of grammar and the new context was a favourite literary device *found not only in the post Vedic works like the present* Bhasya, but traced to all Vedic works also, from the Samhitas other than the RV, to the ritual sutras the utmost liberty being taken with the text of the original to this end So when we meet with phrases like *caturmasyesu samamananti* (2 2 23), *asti jyotistomah tam prakrtya śruyate* (2 3 1), *vacanamidam bhavati* (10 4 42), *ityanudhyayinivacanam bhavati* (2 4 4) *iti krtatam darśayati* (6 1 11), *lingamapyas minnarthe bhavati* (5 4 4), *lingamapyetamartham darsayati* (2 3 9), *evam hi smarati* (9 1 6) *s naryate ca* (10 3 37), *ityanvadeśah* (6 7 6) We are not sure always whether these are preceded or followed by citations from, or summaries or modifications of passages in Vedic Texts[2]

A thorough going attempt to trace all possible citations, adaptations, etc, of passages in earlier Vedic and post Vedic literature in the Bhasya further reveals that Śabara modelled some of his adhikaranas on some earlier works like the Nirukta, and has even copied some quotations occurring in the Vṛtti, the earliest

1 *Vide supra* Section 2

2 The question whether a passage from an early Vedic Text is a citation with or without modifications is further complicated by the peculiar, though interesting circumstance that some manuscript variants actually restore the citations to their prestine purity ' In the absence of a critical edition of the Śabara Bhāṣya, we are not in a position to decide at once whether we have *to deal with a citation or an uha unless the manuscript collations* are examined The fact, nevertheless that some manuscripts give a version identical with the source passage in its *original form* throws an interesting sidelight on the tendencies at work *responsible for the* differentiæ in some manuscripts

known commentary on JS (the existence of which is to be inferred only from these very quotations) although he himself could have selected other passages for his discussions It is therefore difficult to judge at this stage whether an individual illustration (*udaharana*) is Śabara's own or borrowed from the Vṛtti or such other older works by his predecessors as the latter are not available to us

Most of the passages cited in the Bhasya, again do not correspond precisely in language to their source texts The question then arises whether Śabara (or his predecessors to whom he was indebted) knew a form of the Vedic text in question somewhat different from that which has been accepted in our modern editions—or whether he quoted from a parallel and slightly different text, not known to us—or, finally he simply misquoted

Leaving aside these difficulties that await solution out of question for the present, we shall limit our inquiry to those passages that have been traced to known sources

That a passage in the Bhāsya is traced to its source, does not mean that it has complete verbal agreement with its parallel in the source text While citing passag es from older literature, Vedic or post Vedic, the Bhasyakara, more often than not, resorts to devices such as adapting and summarising the original passage in order to suit the trend of the Mimamsa discussion The number of inexact citations in the Bhasya is far larger than that of the exact ones—so much so that one is tempted to advance the view that Śabara quotes from memory many, if not a majority, of them Below are noted the important peculiarities or tendencies while quoting passages in course of his Bhaṣya

(1) Changes made by Śabara while quoting from older texts

The changes that are found made in the original Vedic passages may broadly be spoken of as either deliberate or fortuitous

(*a*) Śabara deliberately changes the reading of the original passage for various purposes Below are given some important of them —

(*i*) *Avoiding repetition* —While quoting a pretty long Vedic passage, Śabara cites but once those words clauses or even sentences that recur in it To illustrate Śabara cites under JS 3 2 25ff, the formula called *bhakṣamantra* from TS 3 2 5 1 3 In it the clause *Somadeva te matividah indrapitasya nara samsapitasya pitrpitasya madhumata upahutasyopahuto bhakṣayami* recurs thrice along with the mention of different deities and metres *viz vasumadgana rudravad gana adityavadgana* and *gayatri triṣṭubh* and *jagatichanda* Śabara does away with the repetition, mentioning all the new deities and metres in the first clause itself

(*ii*) *Paraphrase* —In order that the citation from older texts should suit the context or spirit of the Mimamsa topic the Bhasyakara paraphrases the original

passage adding some explanatory words here and there and deleting those that are not relevant

Under JS 3 6 35 Śabara cites *akhandam akrsnalam istal am kuryat* instead of *khandam krsnam ca nopadadhyat* in the original (ĀpŚ 16 13 9) thus giving it an appearance of a positive injunction (*vidhi*) as the adhikarana deals with (positive) details regarding the laying of bricks to prepare an altar

Similarly, under JS 4 3 37, Śabara reads *darsapurnam isabhyam istva somena yajeta* for *darśapurnamasau yajate* in the original (TS 2 5 6 1) *Yajate* is changed to *yajeta* to make the injunctive character of the passage more apparent

Again under JS 8 2 4 Śabara reads *kṣaume vasasyupanaddhani tol mani saspani bhavanti* instead of *śaspani krtva ksaume vasasy upanahya nidhaya sautra manyastantram prakramayati* (ĀpŚ 19 1 1) Since Śabara wants here to refer only to the ritualistic detail of tying up of the sacred grass in linen cloth he reproduces the relevant portion with necessary grammatical changes from out of the original passage

Under JS 4 4 15 Śabara reads *iyam vava prathama citih antariksam vava dvitiya citih asau vava trtiya citih* instead of *iyam vava prathama citih antariksam dvitiya asau trtiya* It will be seen that Śabara repeats the word *citih* (five times) to clarify the sense The tedious repetition of the Vedic particle *v va* in the quotation is due to the author s sincere desire that the passage which he is quoting (only) from memory should pass for a real Vedic passage !

Under JS 3 2 8 Śabara reads *vag vai haviskrd vacam evaitad ahvayati* instead of *°visrjati* (ŚB 1 1 4 11) The change here is obviously made to correspond the previously quoted passage *haviskrd ehiti trir avaghnan ahvayati* (MS 4 1 6) which is the *visayavakya* of the *adhikarana* and is substantiated by the present quotation

(*iii*) *Use of the direct form of speech while narrating a Vedic legend* —Under JS 3 4 45 Śabara cites the story of the gods and Agni Svistakrt who fled away from them and was propitiated when they recognized h s share in sacrificial oblations *The story occurs in TS (2 6 1 5) partly in the direct form and partly in the* indirect form of speech Śabara cites the whole of it in the direct form of speech This is perhaps done to add some force to the language

(*iv*) *Tendency to simplify* —Śabara often uses (*a*) Pāninian forms in place of oblique forms in Vedic quotations *e g* *vasante* for *vasanta* (2 3 4 8 1 15) *dvisahasram* for *dvisahasram* (4 3 4) (*b*) Modern words for old words *gartapatya* for *kartapatya* (2 4 8) *anatidrsya for anatidrsna* (4 1 2)

(*b*) Fortuitous changes *Changes of this kind* generally pertain to the insertion omission or substitution of certain words interchange of the places or a change in the order of words or even of clauses in the cited text For instance *agnim* for

agnim (2 3 4), *etat* for *eva tat* (4 4 19), *atipatayet* for *avapadayet* (6 2 26), *srapayati* for *adhisrayati* (1 4 9, 4 1 26), *vipadyate* for *avapadyate* (4 4 12), *deva* for *devata* (4 4 10), etc

Under 4 3 1 we have a good example of an interchange of the order of clauses The clause *caksusi va etau yajñasya*, etc which is cited first, occurs in TS 2 6 2 1 while *yatprayajanuyaja*, etc which is cited next, occurs earlier in TS (2 6 1 5)

(*c*) Besides, the Bhasyakara sometimes makes such drastic changes in the original passage that they appear simply unjustifiable To quote but a few illustrations —

(*i*) Addition of some words that distort the meaning of the original passage

Under JS 5 1 7 Śabara cites, *vyatyastam rtavya upadadhati* (He should place in the reverse order the bricks dedicated to the seasons) and *vyatyastam sodasinam samsati* (He should recite the Sodasi in the reverse order) The only parallels of these are found in TS 5 3 1 1 (also 5 4 2 1) and 7 1 5 4 respectively without the word *vyatyasta* which latter on that account may be looked upon as the source of the Bhasya citations The addition of the word *vyatyasta* in the Bhasya gives a meaning which is exactly the opposite of what the TS passages do It is difficult to say from where Śabara has brought in the word *vyatyasta* to prefix the passage It may be from some sacrificial ' manual or *paddhati* used by Śabara and no longer extant Whatever the case, the Bhasyakara has made an unfair use of a Vedic text in order to prove his thesis *viz* the order of performance of the sacrificial details is fixed once for all unless there is a Vedic statement to indicate any change in it

(*ii*) Reading two distinct citations as one

Śabara sometimes reproduces in a continuous way two or more passages from different sources The absence of particles like *ca iti* etc denoting the extent of the component parts of the long citation creates a wrong impression that they are but a single quotation This circumstance enhances the difficulty in tracing the passages if not always in understanding the spirit or the purpose based on them To quote but one example Śabara under JS 8 2 4 reads *krayanadimśca somadharman surayam darsayati* (a) *sisena klibat krayya* (ApŚ 19 1 1) (*b*) *kuvalasaktubhirasvinam srinati iti*, and (*c*) *upayamagrhito'si grhnati* (ApŚ 19 2 9) (*d*) *ksaume vasasyu panaddhani bhavanti* (ApŚ 19 1 1) Thus, it will be seen that the Bhasyakara reads no (separating) particle such as *ca* or *iti*, between (*a*) and (*b*) as well as (*c*) and (*d*)

(*iii*) Text and the gloss on it often read together as forming one citation

Sometimes the Bhasyakara having cited a passage prefixes or suffixes some words or clause to it by way of gloss They are not shown separately and hence often pass for a genuine part of the citation For instances, the passage, *yo vadhvaryoh bhavati* quoted by Śabara under JS 3 7 42 is an actual quotation from TS

3 1 2 3 while the following passage *etad vadhvaryoh svam yadasruvayati* which is a sort of gloss (made in the Brahmana style) is not found in the source text

Similarly, under JS 9 1 50ff Śabara cites *yad gira gireti udgeyam* from PB 8 6 9 10 It is prefixed by the sentence *na gira gireti bruyat* which is only an inferred injunction (*anumita vidhi*) not appearing in the original source text

(2) Combination of passages from different sources —Śabara often combines two or more passages from different sources, the new homogeneous passage so formed losing its similarity with any of the component parts Not rarely, it is found that a portion of the Bhasya citation is only the gist of some passage in the original text mixed up with actual citation or citations from other source or sources For examples *vide* SECTION V, Principle of Textual Agreement

(3) Śabara often gives different versions of one and the same citation in different places in the Bhasya One of the most striking instance is the passage, *api ha va (apa va) esa svargat (suvargat) lokat chidyate (cyavate) yo darsapurnamasayaji paurnamasimamavasyam (sannamavasyam va paurnamasim) vatipatayet* cited under JS 2 4 3, 4 1 2, 6 2 28 6 3 3 and 9 1 1 The Bhasya variants in these repeated passages are more fortuitous than deliberate though at times (of course rarely) we find the different versions representing the different *sakha* readings To quote but two typical instances the mantra *indra urdhvo dhvaro*, etc occurs thrice in the Bhasya Under JS 1 4 4 and 2 2 16 we find the Bhasyakara citing its TS version while under JS 10 3 14 its MS version

Similarly *na prthivya nagniscetavyah na divi* cited under JS 1 2 5 and 18 represents the MS version while *nantarikse agniscetavyah* represents the TS (or KS) version of the same Vedic passage

(4) In the case of passages that are cited more than once in the Bhasya it is found more often than not that the Bhasyakara gives their context only in some places while omits it in others The mention of the context in one place and the non mention of it in the other are based on to be sure on no principle as such Some of these citations are found to be furnished with the context in every place where they occur [1] some are never furnished with the context [2] while others are furnished with the context not at the time of their first occurrence, but (curiously enough) on subsequent occasions [3] It may, however be said that ordinarily Śabara gives the context when the cited text forms the *visayavakya* of an *adhikarana* or plays some important part in the exposition of the Jaimini sutra Those passages on the other hand that are quoted as an authority in order simply to corroborate the conclusion already established on the basis of

1 E g *Agnir me hota sa me hotā* under JS 10 2 34 and 12 1 35

2 E g *Rtv gbhyo daksinam dadati* under JS 3 7 30 and 10 2 22 f

3 E g *Ipra yajās tā ananuyajah* cited without giving the context under JS 9 4 54 and with the context under JS 10 7 43 ff

reasoning appear without context Such passages are generally found quoted under the sutras like *tatha ca lingam, tatha canyarthadarśanam, lingucca* etc

(5) Some passages that are said to be quoted as Śrauta passages (by Śabara) are only second hand Śrauta quotations That is to say, Śabara himself does not draw upon the original Śrauti texts for them, but cites them as Śrauta citations only on the authority of some Smrti works that quote them from Śruti texts

Thus for instance under JS 1 3 3 Śabara cites the passage *jataputrah kṛṣna keśo gnin adadhita* as a Śruti passage It is however actually quoted from BDS 1 2 6 (*°adadhita iti Śrutih*) that is a Smrti work which quotes the very words of the Vedic source text

(6) Occasionally Śabara introduces a quotation with words like *kvacic chruyate* (7 3 28) *kvacit karmaviśeṣe śruyate* (10 6 73) which indicate that the author does not know the source or does not care to look into the source text It has been moreover found that some of these quotations are from well known and oft quoted texts For example the passage *vaso dadati, ano dadati* (JS 7 3 28) is quoted from MS 4 8 3 (or KS 28 5) the text which is a favourite one of the Bhasyakara

(7) Sometimes Śabara cites a mantra in *pratika* which is a *pratika* for more than one mantras It is difficult nay impossible to decide as to which of them was intended by Śabara For instance the passage *iyam vedih* (under JS 2 1 32) is a *pratika* of the mantras *iyam vedih paro antah* (RV 1 164 35 AV 9 10 14, VS 23 62 etc) and *iyam vedih svapatya* (KS 35 3 TB 2 5 5 1) Similarly *prcchami tva* cited by Śabara is the *pratika* of five distinct mantras (*a*) *prcchami tva citaye* (VS 23 49 ŚB 13 5 2 14 etc) (*b*) *°paramantam* (RV 1 164 34 AV 9 10 13 etc) (*c*) *°param* (TA 1 8 4) (*d*) *°papakrtah* (TA 1 8 5), (*e*) *°bhuvanasya* (TS 7 4 18 2, KSA 4 7 etc)

Before closing this section we must pause here for a while to consider Jaimini s i e the Sutrakara s method of referring to Vedic passages or sections As the sutra style of Jaimini is enigmatic and condensed we little expect passages as such quoted therein Nevertheless there are found a number of references to and rarely word quotations from older texts Vedic and post Vedic It is because of these references—veiled or explicit—to passages from older literature that the sutras of Jaimini—have become intelligible to us just as to the commentators of old

(i) *Quotations* from about 2745 sutras there are only twenty two (22) sutras[1] in which Jaimini cites as a *pratika* a leading word or words from an older text which mark it out as a quotation A quotation in the sutra is generally followed by the word *iti* which is often found substituted by the word *Śabda*

1 See Appendix 1

In seven other places, since there is no such word following, the context alone decides it as a quoted text All these quotations are given *in extenso* by Śabara and thirteen of these have been traced by the present writer to their original source.

(ii) *References*: There are comparatively many more sūtras that contain references (descriptive or otherwise) to Mantras, passages or even 'sections' from older Vedic texts. To illustrate, the sūtra, *manotāyām tu vacanād avikaraḥ syāt* 10 4-42 refers to the verse known by that name viz. *tvam hy agne pratham*, etc. (RV 6-1-1, MS 4-13-6, etc) In the sūtra, *brāhmaṇasya tu somavidyāpraja-mṛṇavākyena saṃyogāt* (6 2 31) the word *ṛṇavākya* refers to the passage *jāyamāno ha vai*, etc found in TS 6 3-10 5. The sūtras, *liṅgasamākhyānābhyām bhakṣār-thatānuvākasya* (3 2-25), however, refers to the entire section, technically known as *bhakṣānuvāka* from TS 3-2 5[1]

It may be remarked here that Śabara is faithful to the Sūtrakāra inasmuch as he reproduces or cites in full all the citations rubricated or referred to in the JS and strictly bases his exposition on them. I have, however, come across two cases wherein Śabara neglects or accords only a secondary treatment to the actual passage or the source-text mentioned or suggested, in the Jaimini sūtra itself. These, however, may be looked upon as exceptions; they are, no doubt too few to challenge our statement regarding Śabara's fidelity to the Sutrakāra

Thus for instance, since JS 6 1 10, 15 very closely resemble ApDS 2 6 13 11, it is just expected that the Bhāṣyakāra should draw upon the same Dharmasūtra, but strangely we find him quoting from Vasiṣṭha Dharmasūtra 1 36 neglecting the parallel passage from ApDS 2 6 13

Similarly, under JS 6 8 18 Śabara accords only a secondary treatment to the passage referred to by Jaimini in his sūtra Śabara resorts to a Smṛti passage (ApDS 2 5 11 12) to prove the thesis that a man is allowed to marry a second wife under certain circumstances, and *then* cites the passage intended by Jaimini viz *somapānāt* Of course, Śabara may be justified in this case because the passage is only an *arthavāda* while the one selected by Śabara is injunctive (*vidhi*) in character and hence more suited for the purpose

SECTION VII

Classification of the cited passages.

The vast amount of literature absorbed in the Śabara Bhāṣya by way of citations, etc., can be classified into various categories from different points of view.—

1. *The degree of the authoritative character of the cited text.*

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1 Besides, there are a number of Jaimini sutras such as '*liṅg ieca*' '*tathā cānyārthadarśanam*,' '*tathā ca liṅgadarśanam*' which refer us, without giving any explicit indication, to certain passages from older literature that are calculated to corroborate the point under consideration These can hardly be called 'references' to older texts in the sutras The citations that are found under these sutras in the Bhāṣya, are treated as Bhāṣya-citations.

Purva Mimâmsa recognises two types of authoritative texts so far as the knowledge of Dharma is concerned, viz *Śruti* and *Smrti* Two broad divisions of the citations are based on these two types of texts *There is also a third division* viz that of *Laukika* (secular) citations

(i) *Śrauta* citations (*i e* citations from Śruti texts) By '*Śruti*' are meant the 'revealed texts' that is, Vedic texts from the Samhitas down to the Upanisads Since these texts are the original source of and authority for Dharma, naturally the Bhasyakara mostly draws upon them for his exposition of the JS Sabara introduces quotations *from these texts in various ways The most common among* these introductory formulas are (*a*) '*śruyate*', '*samamananti*', '*amnayate*', '*adhiyate*', (*b*) '*drsyate*', *ucyate*', '*darsayati*', '*vacanam*' etc The introductory formulas in the first group (*a*), explicitly state that the quotations are from Śruti texts and a remarkable tendency, though not a rule, observed in this connection is that the author uses them while introducing passages of considerable importance such as those that form the *visayavakya* of the *adhikarana* The formulas in the group (*b*) however, indicate nothing about the source of the citation and are found used in the case of *Smarta* and *Laukika* citations as well

It is to be noted however, that the introductory formulas in group (*a*) are found along with the citations from the Srautasutras also [1] that is to say Śabara apparently makes no difference (at least while quoting passages) between the proper Śruti texts and the Śrautasutras This appears rather incongruous since it goes seriously *against Jaimini s dictum (1 3 11 13) which relegates these texts to* the category of *Smrti* It may, however, be argued in defence of Śabara that since the Śrautasutras deal only with the Vedic ritual and mostly reiterate the phraseology of the Samhitas and Brahmanas they may be designated as Śruti texts and the word '*Śruyate*' may be applied while quoting from them

(ii) *Smarta* citations (*i e* citations from *Smrti* texts)

Coming to the *Smrti* literature, we find that Śabara must have had a pretty vast material of this branch of literature before him He regards *Smrtis* as being *almost on a par with the Vedas* [2] *Commenting on JS 6 1 5 he refers to this branch* of literature by the word *smrtisastra* and says it was studied by men Thus Śabara does show his acquaintance with this literature in general terms, and yet he has left us in the dark about the exact works that he had before him But from the various passages which Śabara has given us from these works it is quite clear that he is always referring to and quoting from Grhya[3] and Dharma sutras[4] and

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1 (i) *Evam tatra śrūyate* (and *tatha ca darśanam*) *ajyabhāgabi jam pracarya abhikramannāha* (ApŚ 3 10 17) under JS 3 5 13 (and 10 8 43)

(ii) *Darsapurnamasayoh samamnayate mulatah sakham karoti* (ApŚ 1 6 7) under JS 4 2 8

(iii) *Agnyadheyasya rtunaksatratikramavacanat yah somena naksatram* (ApŚ 5 3 21) under JS 5 4 6

2 *Vedatulyā hi smrtih Vaidikā hi padarthah smaryanta ityuktam*—Sabara on JS 6 2 22

3 From BGS under JS 6 1 33 etc

4 From ApDS under JS 6 8 18 etc

rarely from metrical *Smrtis*[1] Passages that refer to *acaras* ('customs')[2] are also included under this category Again; while commenting on JS 10 4 23, Sabara makes reference to the *ithasa purana* and their views on 'Devata' But what works he exactly meant is uncertain Generally the word *ithasa* is applied to the Ramayana and the *Mahabharata* But beyond this solitary reference there is not a single place where Śabara would appear to be referring to either of these epics Similar is his attitude towards the Puranas Beyond the word occurring in the compound expression *ithasa purana*, Śabara appears to have given us no lines which can be traced to any of the extant Puranas The only surmise that can be based on the solitary reference to Puranas by Śabara is that he was aware of the existence of not one Purana but perhaps several works going by that name though the exact number and the names of these works are hard to determine

The *Smarta* citations are generally found introduced with the words *evam Smaranti* (6 1 12,17, 6 8 23 9 1 6 7,8, 9 2 1, 12 4 43) *smaryate ca* (10 3 47), though in many other places there are other indications to determine that they are *Smarta* citations

In his Bhasya on JS 6 1 33 there is found a peculiar case namely a Grhya sutra passage cited as a Vedic passage! Jaimini lays down there that Śudras are not entitled to perform sacrifices because there is a Vedic declaration (*veda nir lesa*) to that effect This Vedic declaration' according to Śabara is *Vasante brahmanam upanayita* etc Strangely enough this passage is found only in Bodhayana Grhya sutra 2 5 6 A Grhya sutra can by no means be denoted by the term Veda unless of course we resort to the indirect meaning of the term based on Jaiminis dictum (1 3 2) that every *Smrti* passage has its ultimate basis in Veda—extant or inferred!!

(iii) *Laukika* citations Coming to the last division, we may note that though he had many an occasion to refer to *Laukika vacanas* Śabara never gives us a quotation as such from any well known classical work even of the earliest date known to us Very often he gives us examples from ordinary conversational tongue as used by the people in his time and naturally many of the *Laukika vacanas* are in prose But metrical lines also are not wanting and for the most part they appear to have been drawn from the floating mass of poetic dicta—proverbial or technical—as is clear from the introductory remarks like *ślokam apy udaharanti ślokasca bhavati*[3] found with some verses though there are several others which are given without any introductory remarks whatsoever These citations are hardly traceable to their original sources

2 The citations can be divided into two classes from the second point of view viz the nature of the information regarding the source supplied by Śabara

1 From Manu under JS 6 1 12 etc
2 See under JS 1 3 5 6 2 21 9 1 6ff 10 4 23 etc
3 Under JS 4 3 2 4 4 24 28 etc

(c) Those which could not be traced

In spite of the present writer's long and assiduous attempts there remains a large number of passages that could not be traced to their original source There are two chief reasons why the task of tracing these passages has been a difficult one Firstly, because a number of text books bearing on ritual, either in the form of *Śruti* or *Smṛti*, which were used by Śabara are no longer extant This is especially true with regard to the passages that turn out to be mere jejune quotations which appear to have been extracted from some sacrificial manuals ('*paddhatis*') now lost to us Secondly, a complete 'Concordance' or 'Index' of the Vedic rituals is a great *desideratum* which when prepared would be of immense help not only for tracing the citations in the Bhasya but also for the elucidation of the Institute of Vedic rites and rituals

3 Lastly, we divide the *citations from the point of view of their literary* form[1]

(i) *Exact quotations* Very few of the passages cited in the Bhasya are exact citations from the original texts though in many others the changes made are quite minor such as those of particles like *ca ha va* etc

(ii) *Inexact quotations* The inaccuracies are of various types substitution of another word (a synonym or otherwise) for the original one, omission of words and clauses *change in the order of clauses and so on*[2] *Besides cases are not wanting* wherein a passage is reproduced accurately in one place while inaccurately in others[3]

(iii) *Adaptations* The Bhasyakara often makes deliberate changes in the original passage in order that it should suit the Mimamsa context Thus for instance, Śabara (under JS 3 4 7) reads *agneyam caturdha karoti* instead of *°caturdha krtva* etc (ApŚ 3 3 2) in order to indicate separately the injunction contained in the gerund clause

Besides there are some *composite* citations in the Bhasya that are the best illustrations of adaptations Śabara occasionally joins together passages from two or more different source texts so as to form *one homogeneous* passage which serves the purpose of clarifying the Mimamsa point under discussion For instance of these composite citations see under the Principle of Textual Agreement SECTION V

(iv) Lastly there are some passages phrases or words which appear like remote resemblances faint echoes of some passages in older literature To quote

1 It is interesting to note here that in course of our attempts to trace the passages to their source what formerly looked like a remote resemblance a faint echo or at best an adaptation turned out in the light of the concordance of parallel passages to be either an attempt at citation not materializing through failure of memory or lack of care or a deliberate modification—an [illegible] of a passage from some work—Vedic or post-Vedic.

2 For instances see Section 6

3 E g *api ha va eṣa svargāllokācchidyate* etc under JS 2 4 30

4

but few instances, the passage *sakṛtkriyayā kṛtaḥ śabdartha iti na syād abhyāsaḥ* (Śabara on JS 11 1 28) is an echo of *sakṛdadhāya kṛtaḥ śastrartha iti kṛtvā punaḥ pravṛttir na bhavati* (Mahābhāṣya 6 1 4), and *vṛddhavayah pratyuttheyah sammantavyaś ca* (Śabara on JS 6 2 30) is of *pūrvavayaḥ pratyuttheyaḥ* (Mahabhaṣya, Paspaśa) Similarly, the phrases *vaktaro bhavati* (under JS 3 1 29), and *sāpekṣam cāsamartham* (under JS 3 1 27) betray the influence of Patañjali on Śabara [1]

SECTION VIII

A critical examination of the special relation of the JS (apart from the Bhaṣya) to the Kalpa Literature

Jaimini's work, on account of its form and nature deserves to be compared with the Śrauta sūtras In both these works we find a systematic treatment of a large number of Vedic passages with a view to arrive at definite conclusions regarding the details of Vedic rites Though subsisting on the same material, the Purva Mimamsā Sutra of Jaimini and the Śrauta sutras (belonging to various Vedic Schools) carry on their exegesis on two distinct lines The Śrauta sūtras deal with the complicated procedure of the sacrificial rites while the Purva Mimamsa attempts at a judicial interpretation of the texts bearing on the sacrificial performances Again, the Śrauta sutras are injunctive in character like the Brahmaṇa passages which they explain, and rarely go into reasoning as to why a particular course of action, and not the other, is to be followed Purva Mimamsā sutras, on the other hand, do not limit themselves to any particular Vedic School or text They take for discussion, passages from the texts of various Vedic schools and arrive at definite conclusions giving reasons in detail for doing so, and sometimes even disregard the traditional interpretations based on fallacious reasoning [2] The Purva Mimamsa sutras of Jaimini, mark the development and culmination of the influence of the rationalistic tendency on the ritualistic aspect both exegetical and doctrinal

That the systematic treatment and explanation of the vast material bearing on sacrifice as an Institution, necessitated some canons of interpretations, is evident from the *Paribhasa sutras* found almost in every Śrauta sutra [3] It is these *Paribhaṣa sutras* that bear greatest semblance with the Purva Mimamsa sūtras The *Paribhasa sutras* however, unlike their counterparts in the JS, do not follow any definite order regarding the treatment of the subjects The division of topics into well-defined sections as in the JS, is found wanting in all the Śrauta sutras The *Paribhasa sutras* found in various Śrauta sutras may be

1 See Mahabhāṣya 4 2 3 and 2 1 30

2 *Vide* Śabara on JS 9 1 44, where the Yajñikas are criticised for following a wrong tradition

3 Baudhayana Manava, Latyayana, and Drahyayana Śrautasutras do not contain a section of Paribhasa.

classified under the following main divisions[1] *adhikara*, *mantras* and their classi fication, *pratinidhi*, *krama*, *tantra*, and *samuccaya* which are the topics of the VI, II, VI and VIII, V, XI and XII chapters of the JS respectively There are be sides, some *Paribhaṣa sutras* that deal with so minor points regarding the ritualistic details that they hardly deserve that name

Before going into a detailed study of the relation of the JS to various Śrauta sutras, I *mention their most outstanding features from a comparative* point of view

(1) Jaimini is exact and logical in his definitions while Śrauta sutras are loose To quote but one instance, while defining a 'Vedic sentence' (*vakya*), Jaimini (2 1 46) mentions two conditions, *viz* (*i*) the words that constitute it must serve one purpose, and (*ii*) if separated the words are found incapable of effecting the purpose Katyayana (KŚ 1 3 1) and Satyasaḍha (p 38 1) how ever mention only the second condition Such looseness found in the Śrauta sutras may perhaps be justified only on the ground that while Jaimini wanted to lay down a methodology of interpretation with the help of which the scattered *Vedic injunctions may be brought in a systematic order the Śrauta sutras aimed* at giving the minutest descriptions of the Vedic rituals and thus served as 'hand books' to be used at the performances While the former presents a most scienti fic approach to the subject (of ritual) the latter look at it merely from the practical point of view

(2) The Śrauta sutras are brief and pointed statements, they seldom enter into a discussion or a controversy *Jaimini on the other hand treats* every question exhaustively and often enters into long controversies He states the conclusion only after refuting the *prima facie* view or views real or supposed This particular system of discussion found in the well shaped *adhikaranas of* the JS is a special contribution of the Purva Mimamsa to the science of dialectics It is totally wanting in the Śrauta sutras

Jaimini in sutras *4 3 15 16 lays down the well known Visvajit maxim viz* that all such rites as Viśvajit for which no reward is proclaimed by the texts have 'heaven' as their reward Though Katyayana agrees with Jaimini so far as the conclusion is concerned, the former disposes off the topic in a single sutra (KŚ 1 10 10) Jaimini is very systematic and exhaustive in his treatment of this topic Thus he discusses why the reward should be taken as implied' (su 10 12) why it should be a specific one and not any one (su 13 14) and then finally establishes that it should be nothing else but 'heaven' (sū *15 16*) Again as regards the *daksina* at the Viśvajit sacrifice Jaimini (6 7 1 13) Āpastamba (ApŚ 13 5 2) and Katyayana (KŚ 22 1 9 32) agree so far as the conclusion but Jaimini (su 14 20) discusses two more questions to make the discussion complete *viz*

1 *Eg* ApŚ 2 4.3.29 30, KŚ 1 10 14 etc

sutras in KŚ, moreover, are arranged in proper groups which very well correspond to the *adhikaranas* in the JS

(i) The close correspondence of the KŚ with JS shows great advance of the Purva Mimamsa method of interpreting the *Śruti* procedure had made by the time of Katyayana KŚ contains the largest number of sutras that have their counterparts in the JS As many as 89 *adhikaranas* from Jaimini's work have corresponding sutras or sutra groups in KŚ Of these as many as 29 *adhikaranas* have at least one sutra in each which has a very close verbal correspondence with a sutra in KŚ More striking is the fact that JS 12 3 15 is identical with KŚ 1 8 6, wherein it is laid down that when several details are prescribed to serve the same purpose there should be 'option', this however, does not mean that other alternatives become useless, 'they might be used on other similar occasions' There are besides six sutras of Katyayana which verbally agree with and form a part of the corresponding JS [1]

Further it is interesting to note that some sections of the KŚ show continuous affinity with JS Thus KŚ 1 5 10 12 = JS 5 3 1 6 (3 *adhikaranas*), 1 1 3 12 = 6 1 4 52 (7 *adhi*) 1 6 6 12 = 6 3 18 26 (5 *adhi*) 1 4 14 19 = 6 3 28 30 (4 *adhi*) 4 3 10 16 = 8 2 10 23 (3 *adhi*) 1 7 14 17 = 11 3 2 12 (3 *adhi*), 1 7 6 17 = 11 4 42 51 (4 *adhi*)

(ii) No Śrauta sutra except KŚ treats the 'means of determining the Principal (*śesin*) and the Subsidiary (*śeṣa*) a topic belonging exclusively to the field of the Purva Mimamsa Katyayana names and freely uses all the six *pramanas* found in the Purva Mimamsa Sutra [2] From the way in which he refers to them it is clear that the words were too well known in his time to need any explanation

(iii) There are certain instances where Katyayana seems to have compressed in one sutra a number of corresponding sutras from the Pūrva Mimaṃsa work, the order of words moreover is often unchanged This is perhaps best illustrated by KŚ 4 3 16 which is compressed form of JS 8 2 15 18 [3]

More interesting is the *purvapaksa sutra* *hota va vacana mantravarna karanebhyah* (KŚ 9 11 12) which presupposes the following three Jaimini Sutras *hota va mantravarnah vacanac ca karaṇanupurvyac ca* (JS 3 5 37 39) Katyayana is elaborate in refuting the view expressed in the above sutra He devotes three

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1

KŚ	JS	KŚ	JS
1 1 6	= 6 1 18	4 3 5	= 7 3 12
1 1 9	= 6 1 44	6 7 4	= 3 7 31
1 6 8	= 6 3 20	12 1 4	= 8 2 24

2 *Śruti* (8 2 19) *linga* (1 3 4) *samabhivyahara* i e *vakya* (1 2 3 4 3 25) *prakarana* (1 2 3) *sthana* (4 3 19) and *samakhya* (1 7 3)

3 For other instances see KŚ 1 7 20 = JS 3 8 3 16 KŚ 1 7 22 — JS 3 7 39 42 etc

sutras (KŚ 9 11 13 15) to answer *seriatum* the three *hetus* put forth by Jaimini It is these sutras that prove beyond doubt that Katyayana is later than Jaimini [1]

All the above points indicate not only a very close relationship between KŚ and JS, but evince how deeply Katyayana was influenced by the methodology of discussion sponsored by the Purva Mimamsa and consequently avails of it freely to add dignity, and originality to his work when ranked along with other Śrauta sutras

Jaimini sutra and Āpastamba Śrauta sutra

There is very little correspondence between Ap Ś and JS The common topics in them are (*a*) the time of the performance of the *upamśuyaja*, (*b*) the *dakṣina* at the Viśvajit sacrifice and (*c*) the *prayaścittas* for an *apaccheda* ('break in the line) of the priests singing at the Jyotistoma sacrifice [2] Jaimini and Āpastamba perfectly agree on all these three points It is however, to be noted that there is a great controversy regarding the time of the performance of the *upamsu yaja* Āpastamba Satyasadha, and Varaha hold that the *yaja* is to be performed only on the Paurnimasi day, while Baudhayana Āśvalayana, Śaṅkhayana and Katyayana hold that it is to be performed on the Amavasya day also Jaimini accepts the first view

Jaimini sutra and Āpastamba Paribhasa sutra

Āpastamba Paribhasa sutra forms the 24th *praśna* of the Āpastamba Kalpa Sutra It appears to be a late appendage to the Āpastamba Śrauta sutra Nearly 100 out of 159 sutras of ApPS have close correspondence with sutras from Jaimini s work These pertain to the following Mimamsa topics *angangibhava*', '*pratinidhi*', *atidesa* *uha* , *tantra* '*vikalpa*' and '*samuccarya* As many as four[3] sutras are common to both the works and one more sutra from ApPS (*i e* 3 50) agrees in part with one in JS (*i e* 9 1 36) There is only one point where JS (12 3 26 28) and ApPS (2 2) differ In connection with the '*vasordhara*' offerings Jaimini holds that the offerings proper come at the end of the recital of the mantras while according to ApPS the offering as well as the recital should proceed simultaneously

Jaimini sutra and Satyasadha Śrauta sutra

This voluminous Śrauta sutra contains the latest development of the Śrauta ritual It is considered by all scholars to be of a later date than Āpastamba [4]

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1 *Vide supra* Section II Date of Jaimini'

2

	ApŚ		JS
(*a*)	2 19 12	=	10 8 51 61
(*b*)	13 5 2	=	6 7 1 13
(*c*)	14 26 7 8	=	6 5 49 54

3

ApPŚ		JS	
1 41	=	11 4 51	
2 36-39	=	4 4 19-21	See Section 1

4. WINTERNITZ, *HIL* 1.278

The whole of the first *prasna* and the first *patala* of the third *praśna* deal with *Paribhasas*

In all there are 33 sutras from this work which have corresponding sutras in JS, 26 of those 33 sutras are from the above mentioned *Paribhasa* sections Sections on '*pratinidhi*', '*tantra*', '*avapa* and '*vikalpa*' are chief among those that closely correspond to JS

Satyasadha s decisions on two controversial points need a mention here They are (i) the day prescribed for the Diksa at the Gavamayana sacrifice and (ii) the time for performing the *upamśuyaja* Satyasadha (16 5 16 17) allows an option as regards the Diksa day It may be the full moon day of the month of Magha or of Caitra Jaimini (6 5 30 37) after a long discussion establishes that it should be the month of Magha and never Caitra

Regarding the time of the performance of the *upamsuyaja* Jaimini prefers the view that it should be performed only on the full moon day [1]

Further there are some Śrauta sutras viz the Bharadvaja Varaha Śankhāya na and Āśvalayana which have some topics common with the JS Their corre spondence in language however is not so close as is found in the Śrauta sutras discussed above

Jaimini sutra and the Dharmasutras

In the Grhyasutras the second constituent of the Kalpa sutras there is practically no topic common to the JS Unlike the Grhyasutras the Dharma sutras not only bear resemblance with the JS but indicate that in their days the Mimamsa doctrines had been far advanced and that works existed that dealt with Mimamsa topics The word Dharmaśastra on the other hand is found mentioned by Jaimini (6 7 6) which means that by his time the Dharmaśastra works had attained a position of authority in regulating the conduct of men The word Dharmaśastra belongs to a very high antiquity and existed prior to Yaska, and the oldest Dharmasutra viz Gautama Dharmasutra speaks of *Dharmaśastrani* (11 21) [2] It would thus appear that the Mimamsā discipline must have been found of great help in systematising the chaotic mass of Dharma rules It is due to this that there is close correspondence in language between the JS and ApDS —which tempts a scholar to advance the view that 'Āpastamba knew the extant Mimamsa Sutra or an earlier version of it that contained almost the same expressions [3]

The topics that are common to the JS and the Dharmasutras are especially those that pertain to the relative authority of the *Śruti* and the *Smrti* texts, the time restrictions for the study of the sacred texts and so on

1 *Cf* KANE, *HDS* Vol 2 pt. ii p 1062
2 *Op cit*. 1 41
3 *Op cit* 1 42.

COMPARATIVE TABLE SHOWING THE JS AND ITS PARALLELS IN DIFFERENT ŚRAUTA AND DHARMA SŪTRAS

Note —Asterisk (*) indicates verbal correspondence between the sutras to which it refers

No	JS	Topic	KŚ	ApPS	ApŚ	VŚ	Sat Ś	BhŚ	ŚŚ	AŚ	ApDS	GDS
1	1 2 1 18	Regarding *Arthavada*	—	—	—	20 1	—	—	—	—	—	—
2	1 3 3	Comparison of the *pramanya* of *Śruti* and *Smṛti*	—	—	—	—	—	—	—	—	1 1 4 8	—
3	1 3 4	— do —	—	—	—	—	—	—	—	—	1 1 4 9 10	—
4	1 3 11 4	*Pramanya* of Kalpasutra	—	—	—	—	—	—	—	—	2 4 8 13 (ref to *Nyayavid*)	—
5	1 4 10	Denotation of *barhis*	1 3 12 (also see 1 8 36 for word *ajya*)	—	—	—	—	—	—	—	—	—
6	2 1.32	Def of a Mantra	1 3 1	1 34	—	—	28 1	—	—	—	—	—
7	(2 1.33)	Def of a Brāhmaṇa	(1 3 1)	1 32	—	—	25 1	—	—	—	1 4 12 10	—
8	2 1 34	*Uha* is not Mantra	—	1 35	—	—	—	—	—	—	—	—
9	2 1.35 36 37 38 45	Re Mantras *Rk* etc	(1 3 1)	—	—	—	—	—	—	—	—	—
10	2 1 46	Def of a *Vakya*	1 3 2	—	—	—	38 1	—	—	—	—	—
11	2 2 3	*Pradhāna* and *Anga* at *Darśa purnamasa*	—	—	—	—	—	—	1 16 3 4	—	—	—
	2 2 3 6	Re *Aṅgāṅgibhava* at *Darśapurna māsa*	—	2 30 81	—	—	—	—	—	—	—	—

	2 2 3 8	*Pradhana* and *Aṅgas* at *Darśa-purṇamāsa*	—	—	—	1 1.3	61,62 61 1	—	—	—	—	—
12	2 2 27	Instance of *karmāntara* (*Vāraṇantiya*)	12 1 3	—	—	—	—	—	—	—	—	—
13 *	3 1 1 8	*Def of Śeṣa*	*1 2 3 4	—	—	—	—	—	—	—	—	—
14	3.2 1 2	*Viniyoga* by *Liṅga pramāṇa*	1 3 4	—	—	1 1 1 68	—	—	—	—	—	—
15	3 3 11 3 1 12	*Viniyoga* by *Prakaraṇa* and *Vākya*	1.2 3	—	—	—	—	—	—	—	—	—
16	3 4 12 13	*Anṛtavadana niṣedha* is *Kratvartha*	2 1 12 13	—	—	—	—	—	—	—	—	—
17 *	3 5 36 39	*Hotṛbhakṣana*	9 5 29 9 11 11 15 (12* exact correspondence)	—	—	—	—	—	—	—	—	—
18	3 5 1 (—8)	Transference of details in *Vikṛti*	1 3 20-31	—	—	—	—	—	—	—	—	—
19	3 6 9	Re *Atideśa* or *Aṅgaṅgibhava*. Transference of details in *Vikṛti* (*saptadaśa samidhenis*)	—	3 29 30	—	—	—	—	—	—	—	—
20 *	3 7 28 29	—	6 7 1 2	—	—	—	—	—	—	—	—	—
21 *	3 7 30	—	6 7 3	—	—	—	—	—	—	—	—	—
22 *	3 7 31	—	6 7.4	—	—	—	—	—	—	—	—	—

COMPARATIVE TABLE SHOWING THE JS AND ITS PARALLELS IN DIFFERENT ŚRAUTA AND DHARMA SŪTRAS

No	JS	Topic	KŚ	ApPS	ApŚ	VŚ	Sat Ś	BhŚ	ŚŚ	AŚ	ApDS	GDS
23	3 7.39-42	—	1 7 22	—	—	—	—	—	—	—	—	—
24	3 8.3 8, 9 11, 15 16	—	1 7 20	—	—	—	—	—	—	—	1 4 12 11	—
25	4 1 2	—	1 10 1	—	—	—	—	—	—	—	—	—
26	4 2 27 28	—	1 10 5	—	—	—	—	—	—	—	—	—
27	4 3 10 12, 13-14, 15 16	—	1 10 10	—	—	—	—	—	—	—	—	—
28	4 3 25 26	*Darśapurṇamāsa* is for all *Phalas*	—	—	—	—	*55.1*	—	—	—	—	—
29	4 3 27 28	Separate performance of the *Darśapurṇamāsa* for each *Phala.*	—	—	—	—	57 2	—	—	—	—	—
30	4 3 37 (5 4 5 9)	—	7 1 1 (2-4)	—	—	—	—	—	—	—	—	—
31 *	4 4 19 21	—	4 1 28 31 Different view	2 36 38* (also 39) (exact wording)	—	—	—	—	—	—	—	—
32 *	5 1 1 * 2 4 7	*Krama*	1 5 1-4; 6*	—	—	—	—	—	—	—	—	—
33	5 1 16 (see also under 4 3 10-12 etc)	—	1 5 7 9	—	—	—	—	—	—	—	—	—

34	5 2 1 3	*Padarthanusamaya*	1 5 10	—	—	—	—	—	—	—	—	—
35	5 2 4	—	1 5 11	—	—	—	—	—	—	—	—	—
36	5 2 6	—	1 5 12	—	—	—	—	—	—	—	—	—
37 *	5 3 8	—	8 3 5	—	—	—	—	—	—	—	—	—
38	6 1 4-5	—	1 1 3 4	—	—	—	—	—	—	—	—	—
39	6 1 15	*Krayaśabda* indicates only the religious exchange	—	—	—	—	—	—	—	—	2 6 13 11 12	—
40	6 1 17 21	—	1 1 7 8	—	—	—	—	—	—	—	—	—
41	6 1 25 32, 41-42	—	1 1 5 6	—	—	—	—	—	—	—	—	—
42 *	6 1 44 50 (44*)	—	1 1 0 11 (9*)	—	—	—	—	—	—	—	—	—
43	6 1 51 52	—	1 1 12	—	—	—	—	—	—	3 10 2	—	—
44	6 3 13-17	*Pratinidhi*	1 4 1 different view 1 4 2; 1 4 3 7	3 52, 53	—	—	—	—	—	—	—	—
45	6 3 18 19	do	1 6 6-7	4-1	—	—	283 1	—	—	—	—	—
46 *	6 3 20	—	1 6.8*	4-1	—	—	281 4	—	—	—	—	—
47	6 3.21	—	1 6 9	4 1	—	—	283 1	—	—	—	—	—
48	6 3 22	—	1 6 11	—	—	—	—	—	—	—	—	—
49 *	6.3.20	—	1 6 12*	—	—	—	—	—	—	—	—	—

COMPARATIVE TABLE SHOWING THE JS AND ITS PARALLELS IN DIFFERENT ŚRAUTA AND DHARMA SŪTRAS

No	JS	Topic	KŚ	ApPS	ApŚ	VŚ	Sat Ś	BhŚ	ŚŚ	AŚ	ApDS	GDS
50	6 3 27	*Pratinidhi*	—	8 52 53	—	1 1 1 69	280 1	—	—	—	—	—
51	6 3 28 30	do	1 4 14	—	—	—	282 1	—	—	—	—	—
52	6 3 33 34	—	1 4 15	—	—	—	—	—	—	—	—	—
53	6 3 38	*Pratinidhi*	*1 4 17 19*	—	—	—	281 1	—	—	—	—	—
54 *	6 3 39*	do	1 4 16*	—	—	—	281 2	—	—	—	—	—
55	6 3 47	do	—	8 47	—	—	—	—	—	—	—	—
56	6 3 48	do	—	8 48	—	—	—	—	—	—	—	—
57	6 4 1 2	—	1 6 1 5	—	—	—	—	—	—	—	—	—
58	6 4 3	*Pratinidhi*	1 6 7	—	—	—	282 3	—	—	—	—	—
59	6 5 1 24 9 4 41-42	—	25 4 37-48	—	—	—	—	—	—	—	—	—
60 *	6 5 30-32 (*31 32)	*Adhikara re dikṣa* (*Magha Paurnima*)	13 1 6* 13 1 8* (*Magha Paurnima*)	—	—	—	10 5 10 17 different view *Magha* or *Caitra Paurnima*)	— —	— —	— —	— —	— —
61 *	6 5 38	—	7 1 22	—	—	—	—	—	—	—	—	—
62	6 5 49 50	—	—	—	14 26 8 7	—	—	—	—	—	—	—
63	6 5 54	—	—	—	14 26 8	—	—	—	—	—	—	—
64.	6.6.16 23	—	1 6 13 Different view	—	—	—	—	—	—	—	—	—
65	6 6 24 26	—	1 6 14	—	—	—	—	—	—	—	—	—
66	6 7 1 13	—	22 1 9 32	—	*13 5 2*	—	—	—	—	—	—	—

67	6 7 30	—	—	—	—	—	—	—	—	—	2 6 14 13 ref to *Nyayavid*	—
68	6 7 31-40	—	1 6 17 27	—	—	—	—	—	—	—	—	—
69 •	6 8 30-43 (31*)	—	6 3 18 19 (18*)	—	—	—	—	—	—	—	—	—
70 •	7 3 12*	—	4 3 5*	—	—	—	—	—	—	—	—	—
71 •	7 3 19 22 (21*)	—	5 4 3 5 (5*)	—	—	—	—	—	—	—	—	—
72	7 3 30*	—	4 3 7*	—	—	—	—	—	—	—	—	—
73	8 1 2	*Atideśa*	4 3 8	3 40	—	—	367 1 2 p 368 1	—	—	—	—	—
74	8 1 11	*Atideśa Darśa pūrṇamāsa* is the *Prakṛti* of all	4 3 8	3 32	—	—	—	—	1 10 1	—	—	—
75	8 1 (11 12)	*Atideśa*	4 3 2 3	3 33	—	1 1 1 65	—	—	1 16 1	—	—	—
76	8 1 13	*Agniṣṭom ya is prakṛti of I aluyagas*	—	3 34	—	—	—	—	5 21 1	—	—	—
77	8 1 14	do	—	3 35	—	—	—	—	—	—	—	—
78	8 1 15	*Atideśa*	—	3 36	—	—	—	—	—	—	—	—
79	8 1 17	do	—	4 4	—	—	—	—	—	—	—	—
80	8 1 18	do	—	4 5	—	—	—	—	—	—	—	—
81	8 1 19	do	—	4 6	—	—	—	—	—	—	—	—
82	8 1.21 31	do	—	3 (40) 41	—	—	—	—	—	—	—	—
83	8 1 32 34	do	4 3 9	3 46	—	—	369 1	—	—	—	—	—
84 •	8 2 10 14 (13*)	—	4 3 14*	—	—	—	—	—	—	—	—	—

COMPARATIVE TABLE SHOWING THE *JS* AND ITS PARALLELS IN DIFFERENT ŚRAUTA AND DHARMA SŪTRAS

No	JS	Topic	LŚ	ApPS	ApŚ	VŚ	Ś at Ś	BhŚ	ŚŚ	AŚ	ApDS	GDS
85	8 2 15 18	—	4 3 16	—	—	—	—	—	—	—	—	—
86 *	8 2 19 23 (20* 21*)	—	4 3 10 13 (11* 12*)	—	—	—	—	—	—	—	—	—
87 *	8 2 24-28 (24*)	Double character of *Dvādaśāha* *Ahīnasatra*	12 1 4(6) (4*)	—	—	—	16 1.3	—	11 1 1.5, 6	10 5 2	—	—
88	8 4 4	(*Atideśa*) re *Darvihoma*	—	3 3	—	1 1 1 24	361 5	—	—	—	—	—
89	8 4 10 28	do	—	3 2	—	—	—	—	—	—	—	—
90,	9 1 36 37	*Ūha*	—	3 50 (in part)	—	—	381 1	—	—	—	—	—
91	9 1 38 39	do	—	—	—	—	381 1	—	—	—	—	—
92	10 2 35 38	—	12 1 8	—	—	—	—	—	—	—	—	—
93 *	10 3 13 17	—	16 1 35 37	—	—	—	—	—	—	—	—	—
94	10 6 51 58	—	12 1 7	—	—	—	—	—	—	—	—	—
95	10 6 59 60	—	12 1 5-6	—	—	—	—	—	—	—	—	—
96 *	10 7 38-39*	—	7 5 20 26*	—	—	—	—	—	—	—	—	—
97	10 7.40-42	—	7.5 21 25	—	—	—	—	—	—	—	—	—
98 *	10 8 48*	—	1 8 37*, (39)	—	—	—	—	—	—	—	—	—
99 *	10 8 51 61 (53*)	Re *upaṃśuyajas*	3 3 24* (Different views)	2 30 35	2 19 12	1 1 1 60	21 2 13	—	1.3 12 13 18	1.3.13	—	—
100	11 1 54-67	(*Tantra*) *Angas* are repeated some are not *repeated*	—	—	—	—	52 2	—	—	—	—	—

101	11 2 1 2	*Agnyadhana* is common for all acts	—	—	—	—	52 1	—	—	—	—	—
102	11 2 3 11	*Tantra*	—	—	—	—	53 2	—	—	—	—	1 5
103	11 3 2	——	1 7 14	—	—	—	—	—	—	—	—	—
104	11 3 3-4	——	1 7 15	—	—	—	—	—	—	—	—	—
105	11.3.8 12	——	1 7 16-17	—	—	—	—	—	—	—	—	—
106 *	11 4.27 28 (27*)	——	1 7 6 7*	—	—	—	—	—	—	—	—	—
107	11,4.42	No repetition of Mantra	1 7.8	—	—	—	43.2	—	—	—	—	—
108	11 4 44-45 (also see 12 1 44-45)	Repetition of Mantras	1 7 9	—	—	—	44 2 45 1	—	—	—	—	—
109	11.4.46-47	No repetition of Mantra	—	—	—	—	44 1	—	—	—	—	—
110	11.4 48 50	Repetition of Mantras	—	1 40 (wording partly the same)	—	—	45 2	—	—	—	—	—
111 *	11.4.50 51 (51*)	——	1 7.12	1.41* (exact wording)	—	—	—	—	—	—	—	—
112	12 1 44 (also see 11 4 44-45)	——	1 7 13 (also 9)	—	—	—	—	—	—	—	—	—
113	12 3 10	Option of Mantras	—	—	—	—	—	—	—	—	—	1 5
114 *	12 3 10 15 (15*)	do	1 8 1 6 (6*)	—	—	—	—	—	—	—	—	—
115	12 3 17	*Samuccaya*	—	—	—	—	1 5 1 2	—	—	—	—	—

COMPARATIVE TABLE SHOWING THE JS AND ITS PARALLELS IN DIFFERENT ŚRAUTA AND DHARMA-SŪTRAS

No	JS	Topic	KŚ	ApPS	ApŚ	VŚ	SatŚ	BhŚ	ŚŚ	AŚ	ApDS	GDS
116	12 3 18 19	Rules re *Anadhyaya* etc	—	—	—	—	—	—	—	—	1.4 12 9	—
117	12.3 20-22	——	1 8 16 17	—	—	—	—	—	—	—	—	—
118	12 3 25	*Karma* after the Mantra	1 3 5 7	2 1	—	1 1 1 16	40 1	1 2 2	1.2 20	—	—	—
119	12.3 26-27	——	—	2.2	—	—	—	—	—	—	—	—
120	12 3 30	——	—	1 44	—	—	—	—	—	—	—	—
121	12 3 31-35	Option of *Karanamantras*	—	—	—	—	42 1	—	—	—	—	—
122	12.3.36 38	*Samuccaya* of *Hautramantras*	—	2.5	—	—	42 2	—	—	—	—	—
123	12 4.3-4	Option of *Yājyamantras*	—	2 6	—	—	43.1	—	—	—	—	—
124	12 4 5 7 8	*Samuccaya*	—	2 8	—	—	—	—	—	—	—	—
125 *	12 4 9*	do	1 8 20*	2 7	—	—	—	—	—	—	—	—
126 *	12 4.32*	——	12.1 14*	—	—	—	—	—	—	—	—	—
127 *	12.4.35-41 (37*)	——	12.1 11*	—	—	—	—	—	—	—	—	—
128 *	12 4 42-47	*Ārtvijya* for Brāhmaṇas only	1 2.8 9*	1 21	—	1 1 1 23 (in part)	—	—	—	—	—	—
			86	37	4	8	33	1	7	3	8	1

SECTION IX

The Nature of the Contribution of the Purva Mimamsa to the Vedic Exegesis

According to the Purva Mimamsa, *Śabda* in the form of Vedic injunction alone is the reliable source of knowing Dharma[1] And since Vedic Texts deal mainly with sacrificial ritual, the interpretation of these texts with a view to clarify and systematise the sacrificial procedure form the subject matter of Purva Mimamsa Accordingly, Purva Mimamsa tries to interpret every Vedic passage from the point of view of the purpose it serves in the vast complicated system of sacrificial ceremonies Even RV verses it tries to interpret from this view point[2] The Mimamsakas do not regard the Deities as objects of worship, nor believe that they exist anywhere except in the words of the Vedic Texts They are only eternal concepts since they are described by the eternal self evident Vedas It is interesting to note that while the RV hymns are inspired by the living faith in the Deity, the Mimamsaka wonders how the Deity can be simultaneously present in different places where she is invoked[3] Parthasarathi and Khandadeva however, cannot bring themselves round this view propounded by older Mimamsakas Parthasarathi says[4] that Gods serve in the sacrifices even after assuming that they possess physical form Khandadeva observes 'My speech gets soiled by uttering the above view about Gods and hence I take recourse to the remembrance of Lord Hari '[5]

Coming to the interpretation of ritualistic texts the Purva Mimamsa evolves a regular system of *vakyabodha* in which the *bhavana* principle figures prominently With the *svargabhavana* as the *summum bonum*, the Mimamsa arranges in the descending order all the different injunctions, all of them contributing to the fruition of that *bhavanā*

In dealing with the Vedic texts the Purva Mimamsa cared more for the scientific and logical treatment of the Vedic Texts and maintained that the ancient ritual practices should be followed but never blindly interpretations of texts rubricated in the ritual should be investigated into and religious practices should be altered if the interpretation resulted in such a demand To illustrate under JS 9 1 44 regarding the *uha* of the *Subrahmanya nigad* Śabara says the ritualists (*yajnikas*) follow the (blind) tradition in modifying all the words of the *nigad* when it is addressed to Agni The modification of any other word except Indra is against all reasoning and hence it should not be effected, the *yajnikas* without going deep into the meaning of the *nigad* and the principle of *uha* wrongly modified the whole *nigad* Thus here we find Śabara rejecting the traditional view because it is against the rules of textual interpretation while under JS 10 8 51 61 notes

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1 JS 1 1 2 *cf śabdapramanaka vayam yacchabda aha tasmakam pramanam*—Śabara
2 Śabara on JS 1 2 31 explaining RV 4 58 3
3 Prakaraṇapañcika p 185 (Chowkhamba ed)
4 Śastradipika p 580 (Nirnaya ed)
5 Bhaṭṭadipika 3 53

the different views held regarding the performance of the *upamśuyajas* and finally favours one of them though he seems to admit the other views also to be correct to a certain extent[1] Thus it will be seen that Jaimini Śabara cared more for the interpretative logic to be applied while dealing with the passages prescribing ritualistic details rather than merely upholding the time old traditional views regarding them[2]

Next to the Vedic texts (*Śruti*), come *Smṛti* and *acara* ('custom') as the *pramanas* of Dharma We can form no idea of the knowledge of Veda itself until we have understood it in all its bearings and it is only with the help of *Smrti* and *acara* that it can be understood, it is necessary therefore that the exact nature of these latter should be investigated Wherever, it does not contradict Veda, the *Smrti* is to be regarded as authoritative But in order to be consistent with the main thesis that the Veda is the sole authority, a Mimamsaka adds that the *Smṛti* is to be regarded as authoritative only so far as it is based upon and derives its authority from the Veda

The term *Smrti* in its wider sense connotes the *Smrti* treatises proper —such as those of Manu Yajnavalkya and others, as well as the Itihasa Puranas and the Sutras—Kalpa (Śrauta) Grhya and Dharma Of these the treatises in general are compilations based presumably upon Vedic Texts many of which are not traceable and whose existence can only be inferred The Kalpasutras contain *nothing that cannot be found in the Vedic Texts only that as compilations, they* are works of human authors The Kalpasutras thus stand next to the self sufficient Vedas Yet Jaimini sounds a note of caution against all *Smrti* compositions If some greed or other selfish worldly motive is discernible, the *Smrti* rule cannot be regarded as trustworthy[3]

The Mimamsa in its exposition of the Vedic ritual derives help from Grammar and Nirukta—sciences of *Śabda bodha* Jaimini[4] establishes the authority of the science of Grammar since it preserves the forms of words which are declared to be correct by those who have given close attention to it Kumarila further adds[5] In spite of certain deficiencies and contradictions the science of Grammar attempts to ascertain the truth through the application of certain general rules of correct speech[6]

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1 *Vide infra* Ch 2 the last of the TS citations discussed there

2 The first Chapter is devoted to the fixing of sources of citations in the Bhasya and the second Chapter to the treatment of the Vedic citations by Śabara. *The conclusions* regarding Vedic ritual arrived at by Śabara along with the knowledge of the exact source texts will be *found of immense use in the* preparation of a Cyclopædia of Vedic ritual (Śrauta kosa) which I understand has been undertaken by a Committee advised by an Orientalist of wide reputation like Mm Prof. P V KANE

3 JS 1.3 4

4 JS 1 3

5 On JS 1 3

6 See my article An Ancient Attack on Grammar *BDCRI* 2 351 360

Regarding Nirukta, Jaimini not only presupposes the discussions carried on by Yaska and other Etymologists but actually reproduces their views in certain *adhikaranas viz* the meaninglessness or otherwise of Vedic Mantras,[1] the import of Vedic passages,[2] the form and nature of Vedic deities,[3] and so on [4]

Last but not the least, the Mīmāmsa sūtras have evolved a set of rules of interpretation of texts [5] At a later stage, though the sacrifices fell in desuetude it was found that these rules were as useful as ever in other fields wherever original texts had to be studied, and their exact signification discussed This was specially so in the field of Law (otherwise known as Dharmaśastra),—a branch of study where one has to deal with a large number of original texts ranging from the Vedas down to the most recent *Smrti* compilations Hence, we find all writers on Legal Digests making free use of these Rules of Textual interpretation, *e g* Mitaksarā on *Yajñ Smrti* 2 126, 135, 149, etc

SECTION X

Conclusion

A survey of the above contribution shows that the Purva Mimamsa is quite justified in its avowed claim that it tries to offer the correct interpretation of the Veda which is the only infallible guide in matter of Dharma That it is an important branch of sacred study and a source of the knowledge of Dharma, was recognised even by ancient authorities like Yajñavalkya who says

Purana nyaya mimamsa dharmasastrangamisritah
Vedah sthanani vidyanam dharmasya ca caturdasa
(Yaj Smrti 1 3)

(Translation—Puranas Nyaya System, *Mimamsa* System, Dharmasastras (the six) *Vedangas*, and (the four) Vedas are the fourteen sources of Sacred Lore as well as Dharma)

A close study of the Purva Mimamsā however, shows that besides being a source of sacred lore and Dharma, it is something more intimately connected with the exposition of the Vedas and as such should be called a *Vedanga*—(an accessary of Veda) Purva Mimamsa not only compares well with the well known six *Vedangas* but excels them in some respects The *Vedanga* Vyakarana, treats only the words and syntax—in which only a secondary place is accorded to the Vedic grammar, the Nirukta lays down the canons of etymology of words (not purely Vedic) and explains only a few verses from the Veda (only RV) in that light Kalpa, though it lays down the entire ritualistic *minutiæ most scrupulously*, lacks in the interpretative aspect in the treatment of Vedic passages It

1 JS 1 2 4
2 JS 2 1 1
3 JS 9 1 10, 10 4 23
4 *Vide infra* Ch. 2
5 *Vide* Ch. 3

reveals some arrangement but no logic or reasoning of textual interpretation. Śikṣā, Chandas and Jyotiṣa have got little to contribute to the interpretation of the Vedic texts. Pūrva Mīmāṃsā *on the other* hand, has got better claims to be called a *Vedāṅga*, than any of the above six. Apart from its contribution to the knowledge as a *Darsana*, its value as a 'science of *vākya bodha*' cannot be exaggerated. Unlike some of the *Vedāṅgas*, Pūrva Mīmāṃsā brings under its purview the entire mass of literature going under the name *Śruti*, with all its *śākhās* and their sub recensions. It divides the whole *mass of* Vedic *injunctions*, on some definite principles, into *vidhi*, *nisedha*, *mantra*, *arthavāda* and *nāmadheya* —thus giving every passage its due place in the new scheme, lays down the principle of '*bhavanā*' in determining the import of a Vedic text, formulates for the first time, the six means of ascertaining the inter relation between passages, and finally enunciates and explains the principles of *atidesa*, *ūha*, *bādha*, *tantra* and *prasanga* with a view to clarify the scattered mass of rituals

We find Śabara introducing in his Bhāsya the philosophical topic of the 'Soul' and the later writers Kumārila and Prabhākara—dwelling at great length upon 'God', 'reality of the external world', '*Mokṣa*' and thus giving the Pūrva Mīmāṃsā the status of a *Darsana*; but this is only as corollary to the main theme of Pūrva-Mīmāṃsā *viz.* Dharma ('Duty of man'). If there is no Soul that endures even after death, there is no point in performing Dharma—one's Duty, and hence these have been set forth by the exponents of the Pūrva Mīmāṃsā Sūtras. The Soul has been specially emphasised, but regarding any detailed investigation and consideration of this Soul, even an eminent Mīmāṃsaka like Kumārila has deliberately referred the enquirer to the Vedānta. Says he at the end of the '*ātmavāda*' —section in Ślokavārtika—

Ityāha nastikya nirakarisnur ātmāstitam bhāṣyakṛdatra yuktyā
Dṛdhatvam etadviṣayahprabodhah prayāti vedāntaniṣevanena

(Translation—The Bhāṣyakāra, Śabara, with a view to refute (the charge of) 'Atheism', proved above giving reasons, the existence of (a permanent entity namely) the Soul The knowledge of this subject ('Soul') will become firm through a close study of the Vedānta).

The term Vedānta originally stood for the Upaniṣad-section of the Veda, the study of which as bearing upon the 'Soul' and cognate subjects, was later *on incorporated in the Brahmasūtras of Bādarāyana Thus* Vedānta proper finds its ultimate sanction in the Vedic texts, and as regards the authority and *interpretation of these texts, it* accepts the conclusions of the sister system [1] The *system of textual interpretation* evolved and used by the Pūrva Mīmāṃsā, with the help of nearly two thousand illustrative passages or *udāharanas* from *Śruti*, has been a model for all other systems claiming to be based on the Veda. This leads us to conclude that apart from its value as a *Darsana*, the Pūrva-Mīmāṃsā stands as a *Vedāṅga—par excellence*

1. Compare the statement by a Vedāntin '*Vyavahāre bhaṭṭanayah*'

CHAPTER I

A Critical Investigation into the Sources of all the Udaharanas i e passages or sections from Older Literature cited and discussed by Śabara

Citations from the Rgveda

The following are the citations from the Rgveda Very few of them are found exclusively in the Rgveda, which on that account, are definite citations from that work Other ones, however, occur in other Vedic texts as well, but since their context in the Bhasya shows that they do not refer to any ritualistic details nor to any other non Rgvedic topic for the matter of that we surmise that Śabara cited them from the Rgveda itself, the ultimate source of all the repetitions The repetitions or parallels in later texts are indicated in brackets

It should however be noted that there are as many as nine citations—marked with 'N'—in the '*Mantralingadhikarana*' (JS 1 2 4) which precisely occur in Nirukta (1 15f) as well All of them except one,—occur only in the RV Under these circumstances it is highly probable that these are cited from the Nirukta wherein we find not only the earlier version of the same Bhāsya topic but practically all the mantra illustrations as well Moreover, Śabara regards the Nirukta as a great authority as is clear from his reference to Yaska as a '*Śastrakara*'. The nine citations therefore, should be treated as quoted from the Nirukta rather than the RV

1 *agnimile* (JS 2 1 35)

Source—RV 1 1 1 (TS 3 4 MS 4 10 5, KS 2 14, etc) Śabara cites this as an example of a *rk*

2 *agnih purvebhir rsibhih* (JS 2 1 35)

Source—RV 1 1 2 (N 7 16)

3 *indavo vam usanti hi* (JS 2 1 33)

Source—RV 1 2 4 (TS 1 4 4 1, MS 1 3 6 KS 4 2, VS 7 8 etc)

Bibliotheca Indica edition of the Śabara bhasya wrongly reads *mam* for *vam*

4 *urum hi raja varunaścakara suryaya panthamanvetava u* (JS 9 4 22)

Source—RV 1 24 8 (TS 1 4 45 1, MS 1 3 39, KS 4 13 etc)

5 *tatva yami* (JS 2 1 32)

Source—RV 1 24 11 (TS 2 1 11 6, MS 3 4 8, VS 18 49, etc)

6 (N) *a ditir dyaur a ditir antariksam* (JS 1 2 31, 39)

Source—RV 1 89 10 (AV 7 6 1, MS 4 14 4 VS 25 23)

7 *ımam stomam jatavedase rathamıva sammahema manısaya bhadra hı nah pramıtırasya samsadyagne ma rısa ma vayam tava* (JS 10 4 23)

Source—RV 1 94 1

8 (N) *vıśvā sananı jaṭharesu dhatta* (JS 9 1 6)

Source—RV 1 95 10c

9 *saudhanvana ṛbhavah suracakṣasah* (JS 6 1 50)

Source—RV 1 110 4c

10 *ugro ha bhujyum* (JS 2 1 33)

Parallel passages—RV (*tugro*°) 1 116 3 TA (*tyugro*°) 1 10 2

Source—RV 1 116 3 The readıng '*ugro*' found ın all prıntcd edıtıons ıs an obvıous mıstake (of the scrıbes) for '*tugro*' or '*tyugro*' which forms alone are found ın Vedıc lıterature See also Brhaddevata

11 *Yajnena yajnam ayajanta devah* (JS 2 1 33)

Parallel passages—RV 1 164 50 10 90 16, AV 7 5 1, TS 3 5 11 5, MS 4 3 10, KS 15 12, VS 31 16, etc

Source—RV 1 164 5

12 *pṛcchamı tva* (JS 2 1 32)

Source—This ıs the *pratıka* of as many as five dıfferent mantras *vız* RV 1 164 34, TS 7 4 18 2, TA 1 8 4 5 and VS 23 49 However, sınce the wordıng of the next passage '*ıyam vedıh* (read as ın RV 1 164 35) whıch ıs saıd to be the 'reply' (*akhyanam*), suıts well the mantra RV 1 164 34 wıth the above *pratıka* the latter ıs to be decıded as the mantra ıntended by Śabara

13 *ıyam vedıh* (JS 2 1 32)

Thıs ıs the *pratıka* of two mantras (RV 1 164 35 and KS 35 3) The 'reply' ın thıs mantra *vıs a vıs* the 'query' ın the prevıous one decıdes RV 1 164 35 as the mantra ıntended by Śabara

14 (N) *amyak sa ta ındra ṛṣṭırasme* (JS 1 2 31)

Source—RV 1 169 3

15 *sa ıjjanena sa vıśa sa janmana sa putraır vajam bharate dhana nrbhıh devanam yah pıtaram avıvasatı śraddhatmana havıṣā brahmanaspatım* (JS 9 1 6)

Parallel passages—RV 2 26 3, TS 2 3 14 3, MS 4.14 10 etc

Source—RV 2 26 3

16. (N) *ime cid indra rodasī apāre yat saṁgṛbhṇa maghavan kāśiritte* (JS 9.1.6,9).

Source—RV 3.30.5.

17. *kim te kṛṇvanti kīkaṭeṣu gāvaḥ* (JS 1.2.31)

Source—RV 3.53.14.

18. *catvāri śṛṅgā*

Parallel passages—RV 4.58 3, MS 1.6.2, KS 40.7, etc.

Source—RV 4.58 3.

19. *hoteva naḥ prathamaḥ pāhi* (JS 3 5 37)

Source—RV 5,43.3c.

20. *agnirvṛtrāṇi janghanat* (JS 1.3 30).

Parallel passages—RV 6.16 34, SV 1.4 etc. TS 4 3.131, MS 4.10.1, etc., KS 2.14, VS 33 9, etc.

21. *na tā naśanti na dabhāti taskaro nāsāmāmitro vyathir adadharṣati devāṁśca yābhir yajate dadāti ca jyog it tābhiḥ sacate gopatiḥ saha* (JS 2.1.30).

Parallel passages—RV 6 28.3, AV 4.23 3, etc.

Source—RV 6.28.3

22. *ka īm stavat kaḥ pṛṇat ko yajāte yadugramin maghavā viśvahāvet padāviva praharannanyamanyam kṛnoti pūrvam aparaṁ śacībhiḥ* (JS 10 3.15).

Source—RV 6 47.15

23. *Sarasvati devanido nibarhaya prajā viśvasya bṛsayasya māyinaḥ* (JS 10.1.32).

Source—RV 6 61.3.

24. *yatra bāṇāḥ sampatanti kumārā viśikhā iva* (JS 1 3.1)

Parallel passages—RV 6 75 17, SV 2.12.16, TS 4.6 4 5,.

Source—RV 6 75 17

25. *īśānamasya jagataḥ svardṛśam īśānamindra tasthuṣaḥ* (JS 9.1.7).

Parallel passages—RV 7 32 22, AV 20 121.1, SV 1.233, MS 2.13.9, KS 39.12, VS 27 35 etc.

Source—RV 7.32.22.

26. *bhagam bhakṣīityāha* (JS 2.1.33).

Parallel passages—RV 7.41 2, AV 3 16 2, VS 34 35, etc.

Source—RV 7.41.2.

27 *tuvigrivo vapodarah subahurandhaso made indro vṛtrani jighnate* (JS 9 1 6 9)

Parallel passages—RV 8 17 8, AV 20 5 2

Source—RV 8 17 8

28 *sahasramayuta dadat* (JS 2 1 33)

Source—RV 8 21 18

29 *agnir murdha divah* (JS 1 2 31^{b}, 2 1 32, 33, 12 4 1)

Parallel passages—RV 8 44 16, SV 1 27 etc TS 1 5 5 1 MS 1 5 1 etc , KS 6 9, VS 3 12 etc

Source—RV 8 44 16 Under JS 8 1 31 however, the same passage is cited as an *anuvakya* mantra and hence traced to TS 1 5 5 1

30 *nemim nayanti rbhavo yatha* (JS 6 1 50)

Source—This quotation in the present form is not traced to any extant Vedic work However RV 8 75 5 '*tam nemim rbhavo yatha namasva sahutibhih*' comes nearest to it, though the use of the root '*ni*' for the original '*nam*' cannot be satisfactorily explained

31 *vacā virupa nityayā* (JS 1 1 23)

Parallel passages—RV 8 75 6, TS 2 6 11 2, MS 4 11 6, KS 7 17

Source—RV 8 75 6

32 (N) *ekaya pratidha pibat sakam sarامsi trimśatam* (JS 9 1 6) *indrah somasya kanuka* (JS 1 2 31^{h})

Source—RV 8 77 4

33 *dhanvanniva prapa asi* (JS 1 3 2)

Source—RV 10 4 1 (TS 2 5 12 4)

34 *caksusmate srnvate te bravimi* (JS 9 1 9)

Source—RV 10 18 1 (AV 12 2 21, VS 35 7, etc)

35 *jagrbhma te daksinam indra hastam* (JS 9 1 6, 9)

Source—RV 10 47 1 (*jagṛhma°* SV 1 317, MS 4 14 5)

36 *ka u nu te mahimanah samasyasmat purva ṛṣayo'ntamapuh yanmātaram ca pitaram ca sākam ajanayathastanvah svayāh* (JS 10 3 15)

Source—RV 10 54 3

37 (N) *sukham ratham yuyuje sindhurasvinam* (JS 9 1 9)

Source—RV 10 75 9

38. *indro diva indra īśe pṛthivyā indro apām indra it parvatānām.*
indro vṛdhām indra inmedhirāṇām indrah kṣeme yoge havya indraḥ (JS 9.1.7, 9).
Source—RV 10 89.10.

39. (N) *ete vadanti śatavat sahasravat abhikrandanti haritebhirāsabhiḥ.*
viṣṭvī grāvānah sukṛtah sukṛtyayā hotuścit pūrve haviradyamāśata (JS 9.1.9, only '*d*' under JS 3.5.37).
Source—RV 10 94.2.

40. (N) *sṛṇyeva jarbharī turpharītu . . . aśvinoh kāmamaprā* (JS 1.2.31[h], 41).
Source—RV 10.106.6.

41. (N) *addhīndra piba ca prasthitasya* (JS 9.1.6).
Source—RV 10.116.7.

42. *pṛṇīyāṅ nādhamānāya* (JS 2.1.33).
Source—RV 10.117.5.

43. *mogham annam vindate apracetāh* (JS 2.1.33).
Source—RV 10.117.6 (TB 2.8.8.3).

44. *iti vā iti me manah* (JS 2 1.33).
Source—RV 10.119.1.

45. *iha vā sa iha vā* (JS 2.1 32)
Source—RV 10 119.9b

46. *adhasvidāsīd upari svidāsīt* (JS 2.1.33).
Source—RV 10.129 5 (VS 33 74, TB 2.8.9 5).

Citations from the Taittirīya Samhitā

Introduction—

Texts of the Taittirīya School are the most exhaustive ones of all the Yajurvedic Texts dealing with sacrificial ritual. It is found that Śabara mostly draws upon it for the sake of *udāharanas* to explain and illustrate the JS. The number of passages cited from Taittirīya School outnumbers the quotations from any other Vedic School text. It will be found on examining all the quotations that a large number of them are inaccurate citations, this inaccuracy is either fortuitous or due to inadvertance Sometimes the inaccuracy is found due to the author's tendency to quote only the relevant phrases from the original and thus to be brief. It is not unlikely that in some places at least, Śabara quotes from memory. It is further found that in some cases when he quotes from memory (or quotes the gist) he gives the cited passage an appearance of a genuine Vedic text, say by

introducing peculiar Vedic phrases and particles[1] Again the composite quotations which are framed by mixing up passages from different sources also indicate that the author quotes them from memory rather than purposely mixing them up[2] Lastly, it is to be noted that in certain cases though the Bhāṣya passage does not agree with its parallel in the Vedic text, yet the semblance is so close that it indicates the existence of some other version of the same Vedic text that was in vogue in Śabara s time, *e g* the citation given under TB 2 7 3 1 indicates some other version of TB Similarly '*upamśuyajam antara yajati*' read by Jaimini (10 8 4) and Śabara has got its parallel in TS 2 6 6 4, but indicates some other version of TS from which Jaimini quoted

Below we proceed to give the citations from Vedic texts that deal with sacrificial ritual, *viz* the Samhitas, Brahmanas, Āraṇyakas, Upaniṣadas and Śrauta sutras The general method followed is as follows After quoting the Bhāṣya passage in full its concordance in Vedic texts will be indicated and the important variants in readings will be noted Parallel passages occurring in Gṛhya sūtras and later literature are not noted here (unless found necessary) as they fall outside the scope of the present dissertation Then will follow a discussion with a view to fix the exact or possible source of the citation, taking into consideration all the suggestions and indications made by previous Scholars such as Mm JHA, KUNTE and Col JACOB The general principles formulated for this purpose which have already been elucidated in Introduction (Sec V) will be strictly followed Besides, when a citation has its parallels in a number of Vedic texts with very little evidence to choose between the source texts preference will be given to Taittirīya School for it is the only school that deals most exhaustively with the ritualistic details There are however certain cases wherein there are other considerations such as the author's partiality for the MS which make the 'source' doubtful or dubious They have been indicated in their proper places

(1) JS 2 1 32 — *ise tva*
2 1 47 — *ise tva urje tva*

Parallel passages—TS 1 1 1 1, 1 3 7 1, 1 3 9 2, 4 3 7 2 6 3 6 1, 6 3 9 3 MS 1 2 15, 16, 1 1 3 1 1 3 2 8 3, 2 11 6, 3 9 6 3 10 1, 4 1 1, KS 1 1, 1 10 3 4 17 3, VS 1 1 1 22 7 30, 14 22 TB 3 2 1 3 ŚB 1 2 2 6, 4 3 1 17

Source—Under JS 2 1 32 it is quoted as an example of a mantra while under 2 1 47, as a Yajus sentence As the Samhitas are the original collections of mantras and Yajuses (which form a section of mantras) that are used at rituals the present passage must be regarded as quoted from either of the Samhitas mentioned above In the absence of any decisive data the passage can be assigned to more than one Samhitas as its probable source It may however be argued here that (*i*) since Taittiriya School possesses the most exhaustive and commonly quoted texts

1 *Vide e g* ŚB 12 5 2 8

2 *Vide* quotations from ŚB 4.2 5 12 and ApŚ 12 18 12 mixed together to form a composite citation Also see Introduction Section VI

on Vedic ritual and (*ii*) since purely Maitrāyaṇī, Kāṭhaka, Kapiṣṭhalakaṭha or Vājasaneyi quotations are far less in number than those from the Taittirīya School (as will be seen from a close study of all the quotations in the Śābara Bhāṣya) it would not be wrong if we treat the present passage as one from TS.

(2) JS 3 3.14 *śundhadhvam daivyāya karmaṇe.*

Parallel passage—TS 1.1 3.1, 1.1.5.1, MS 1.1.3, 4.1.3, TB 3.2.3.1, 3.2.5.5. ApŚ 1.11.10, 1.19.3.

Source—This formula is prescribed in two different contexts in all the four texts mentioned above. First, in connection with the cleansing of pots to be used for milking, secondly, for cleansing the implements to be used for preparing the rice cake. Though the formula in either of these contexts well illustrates the principle of '*samākhyā*' the words *sānnāyyakrame* just preceding the present formula in the Bhāṣya, definitely point that it has been from the former contextual setting *viz.* the cleansing of pots used for milking, because these alone are later on used for holding the *sānnāyya* offering (a mixture of curd and milk).

(3) JS 2.1 46 *devasya tvā savituḥ prasave .... nirvapāmi.*
2.1.47—*agnaye juṣṭam nirvapāmi.*
2.1.36[f] —*devasya tvā . . . nirvapāmi* (the whole mantra)
9.1.38[f] —*agnaye juṣṭam nirvapāmi.*
9 3 1 -Ditto-
11.4 44—*devasya tvā*

Parallel passages—TS 1.1 4.2, KS 1.4, TB 3 2.4.5.

Bhāṣya Context—In all the six places Śabara quotes the above passage as a *nirvāpa mantra* (*i g* a mantra used for offering oblation).

Source—TS and KS have the same claim to be the source, hence a dubious case.

(4) JS 11 4 44, 12 1 44—*ūrṇāmradasam tvā stṛṇāmi.*

Source—TS 1.1 11.1 (TB 3 3 6.7, ApŚ 2 9 2) VS (2.2, 5) and ŚB (1 3.3.11) read the same *starana mantra* differently *ūrnamradasam*, etc.

(5) JS 11 4 46—*vedirasi barhise tvā.*

Source—The parallel passages are found in TS 1.1 11.1, MS 1.1.11, etc. KS 1.11, VS 2 1, TB 3 3 6 2, ŚB 1.3 3 2, ApŚ 2 8 1, MŚ 1.2 5 23, but since the mantra *ūrṇāmradasam* etc. cited along with this mantra, is traced to TS, we should be justified in tracing the present mantra to the same *i e.* TS.

(6) JS 1 4 4, 2.2 16—*indra ūrdhvo'dhvaro divi spṛśatu mahato yajño yajñapate indravān svāhetyāgharam āghārayati.*

KapS 2 2 *varṣiṣṭhā gahveṣṭhā varṣiṣṭhā gahvareṣṭhā* etc VS 5 8 (and ŚB 3 4 4 25) '*agne'yahśayā* . *svahā agne rajahśayā* *svahā, agne hariśaya* .. *svāhā* (three full independent mantras) ĀpŚ 3 12 *yā te agne'yaśaya tanuh*

Source—The passage given by Śabara is an inaccurate quotation from Vedic texts VS (or ŚB) cannot be looked upon as the source text because it cannot be an illustration of elliptically extended (*anusanga*) passage, for, the mantras given there are full and hence do not stand in need of any words to be supplied from outside by way of *anusanga* KS or KapS, too, are to be rejected on the same ground TS and MS come very close to our passage no doubt, but there are some grave difficulties in looking upon either of them as the source text In TS the words *rajasaya* and *haraśayā* are used only as adjectives along with *ayāsaya* there are no words like *ya te* prefixed to them which would indicate that they form new clauses Hence the passage as given in TS is not an appropriate example of *anusanga* In MS the clauses which are to be shown incomplete or elliptical read accordingly *ya te rajaśaya* and *ya te haraśaya*, but they do not form a part of the passage beginning with *ya te agne yasaya*, etc as they do in Śabara's passage, on the other hand they go with another passage that follows them Besides, Śabara's passage differs considerably in its words, from the MS passage Under these circumstances it is well nigh impossible to detrmine to the exact source of the Vedic passage cited by Śabara It may be well argued, however, that Śabara impro vises a new composite passage by combining the required portions from these two Samhitās, remedying the deficiencies found in either

Note that though the *pratika* words in ĀpŚ 11 3 12 *viz* *ya te agne'yasaya tanuh* exactly correspond to the opening words of Śabara's passage, and thus present no difficulty regarding the intervening clauses, the former cannot be looked upon as the source text, because those words in ĀpŚ are meant to indicate the actual mantra to be recited, and not the TS passage which lays down all the three mantras in a mixed form

(13) JS 10 8 53 12 4 1 2 *idam viṣnur vicakrame* TS 1 2 13 1

(14) JS 3 8 29—*kimatra, bhadraṁ tannau saha tannau saha*

Source—TS 1 3 2 1 This passage consists of four clauses shown separately by commas The first and the third is uttered by the *adhvaryu*, while the second and the fourth by the sacrificer Śabara quotes them separately adding *iti* after each This passage is not found in the 'Index of texts quoted in the Bhasya appended to Mm JHA s Translation of the Śabara Bhasya

(15) JS 9 4 22 *uru visno vikramasva*

Source—TS 1 3 4 1 (MS 1 2 13 14 KS 3 1 2, VS 5 38,41 AV 7 26 3, ŚB 3 6 15, 4 3, 4 5 1 16, etc) Śabara remarks that the word *uru* means 'wide' or 'large' (*visturna*)

(16) JS 3 8 21 *parivirasi* TS 1 3 6 2 (MS 1 2 14, KS 3 3, VS 6 6, SB 3 7 1 21)

(17) JS 1 2 31 38 *Śrnota gravanah*

Source—TS 1 3 13 1

(18) JS 11 4 52—*rakṣohano valagahano vaiśnavan khanami*

Source—TS 1 3 2 1 (6 2 11 1, ĀpŚ 11 11 6)

(19) JS 10 1 13 *atastvam devavanaspate śatavalso viroha*

Source—TS 1 3 5 1 (cf VS 12 100b and ŚB 3 6 4 16)

(20) JS 2 1 19 *mahan indro ya ojasa*

Source—TS 1 4 20 1 (RV 8 6 1, AV 20 138 1, ṢV 2 657, VS 7 40, 33 27, MS 1 3 24, KS 4 8, PB 15 2 7, TB 3 5 7 4 AA 5 2 3 2, AŚ, ŚŚ, ĀpŚ 13 8 4, MŚ 7 2 4)

(21) JS 1 2 1 10 *so'rodid yad arodit tad rudrasya rudratvam*

1 2 10 *tasya yad asrvasiryata yo barhiṣi rajatam dadyat purā sya sam vatsarad grhe rodanam bhavati, tasmad barhisi rajatam na deyam*

Source—TS 1 5 1 1 2 The word *tasya* before *yadaśrvasiryata* is not found in the extant TS text Śabara reads *dadyat* for *dadati* and *rodanam bhavati* for *rudanti* Śabara's remark that the word *tasya* refers to a noun (*Rudra*) gone before creates a strong conviction that the Vedic text before Śabara had the word *tasya* in the present passage and hence it may not be unreasonable to suppose that he quotes the passage from another (older ?) form of the text of TS

(22) JS 10 3,34,37,38 *vaso dakṣina*

Source—TS 1 5 2 4 Mm JHA reads *vatsah prathamajo dakṣina* as a part of the present cited passage It is wrong since it is a separate passage traced to TB 1 6 3 2 (q v)

(23) JS 3 8 15 *ayurda agne syayurme dehi iti varcoda agne si varco me dehi, iti* 12 4 1 *ayurda dehi*

Source—TS 1 5 5 4 (1 5 7 4, VS 3 17, ŚB 2 3 4 19 ŚŚ 2 11 3, PŚ 2 4 8) The Yajur mantra has got an additional clause—*tanupa agne si*—in the beginning in all texts except TS Since we have sufficient ground to hold that Śabara cites the opening words of the mantra in both the places in the Bhāsya the mantra should be traced to TS

(24) JS 3 3 14 *kaducana starirasi nendrasaścasi daśuse*

Source—TS 1 5 6 4 (1 5 8 4, RV 8 51 7, MS 1 5 11 KS 7 2 9, KapŚ 5 1 6 VS 3 34 ŚB 2 3 4 38, ĀpŚ 6 18 1, 19 23 2, MŚ 2 5 1 2, AŚ 7 4 4 ŚŚ 2 12 7) The mantra occurs in many other places also like TS 1 4 22 1, MS 1 3 26 etc, but since

the context there is not that of *agnyupasthāna* as it is in the Bhāṣya, the mantra cannot be traced to those texts. KUNTE traces it to TS.

(25) JS 1.4 23[d] *ayajño vā eṣa yo'sāmā.*

Source—TS 1 5.7.1.

(26) JS 12.2.13 *kastvā yunakti, sa tvā yunakti.*

Source—TS 1.5.10 3 (1.6.8.4, VS 1.6).

(27) JS 3.8.17—*pañcānām tvā vātānām yantrāya dhartrāya gṛhṇāmi.*

Parallel passages—TS 1.6.1.2, MS 1.4 4.9; KS 5.6; 32 6; MŚ 1,4.1.15.

Source—Since the word *yantrāya* is wanting in all the texts except TS, the latter alone (TS 1 6.1.2) should be regarded as the source of the mantra.

(28) JS 5.1.3. *vasantam ṛtūnām prīṇāmi.*

Source—TS 1 6.2 3 (1.6.11.4 KS 4 14, 31 15, ApŚ 4 9.7, MŚ 1.4.1.27).

(29) JS 2.1 29 *indravanto vanāmahe dhukṣīmahi prajāmiṣaṁ same satyāśīryajñasya bhūyāt.*

Source—TS 1 6 4 2[b] reads *vanāmahe.* MS 1.4.1[b] (KS 5.3) reads *havāmahe* but other words correspond more closely with MS than TS. Hence a dubious case

(30) JS 3 1 11, 4 1 7 *sphyaśca kapālani cāgnihotrahavanī ca sūrpam ca kṛṣṇājinam ca śamyā colukhalam ca musalam ca dṛṣaccopalā caitāni vai daśa yajñāyudhāni.*

Source—TS 1 6 8 2.

(31) JS 2.2 3; 9 1 26 28 *ya evam vidvān paurnamāsīm yajate, ya evam vidvān amāvāsyāyām yajate*

Source—TS 1.6 9.1-2. In TS the two sentences are separated by two clauses.

(32) JS 3 8 19 *vatsam copāvasṛjati, ukhām cādhiśrayati, ava ca hanti, dṛṣadupale ca samāhanti, adhi ca vapate, kapālāni copadadhāti, puroḍāśaṃ cādhiśrayati ājyam ca stambayajuśca harati, abhi ca gṛhṇāti, vedim ca parigṛhṇāti, patnīm sannahyati, prokṣaṇīścāsādayati, ājyam ca. etani vai dvādaśa dvandvāni darśapūrnamāsayoḥ*

Source—TS 1 6 9 3 reads *dṛsadau* for *dṛṣadupale*, and *ca* after *patnīm.*

(33) JS 6 1 4 5 *devā vai satram āsata*: TS 1.6.11 3 (cf. TA 5.1.1, KS 10 2).

(34) JS 2 1 47 *āyuryajñena kalpatām, prāṇo yajñena kalpatām.*

Source—TS 1 7 9 1 (4 7.10 2, KS 14.1,8; 18.12, 21.11, VS (*adds svāhā*) 9 21, 18.29, 22 33, ŚB 5.2.1 4, 9.3.3.12, ApŚ 18 5.13).

(35) JS 1 2 30[1] *eko rudro na dvitiyo vatasthe*

Source—TS 1 8 6 1 (*eka eva dvitiyaya tasthe*)

(36) JS 4 2 25 *nairrtam carum nirvapet krsnanam vrihinam*

Parallel passages TS 1 8 9 1, KS 15 4 ŚB 5 3 1 13

Source—TS 1 8 8 1 which reads °*carum parivrktyai grhe* (sc *nirvapet*) *krsna nam°* Passages in KS and ŚB differ much from the Bhasya passage

(37) JS 5 1 14 *pra no devi sarasvati* TS 1 8 22 1

(38) JS 1 2 7, 2 3 12, 4 2 25 10 2 69 10 3 1 10 3 13 *vayavyam svetam alabheta bhutikamah*

JS 10 4 42 *vayavyam alabheta*

JS 1 2 7, 1 4 1, 2 1 32 33 *vayurvai ksepistha devata* (in addition under 1 2 7 and 1 4 1) *vayumeva svena bhagadheyenopadhavati sa evainam bhutim gamayati*

Source—TS 2 1 1 1

(39) JS 10 8 9 *prajapatir va eka asit sa atmano vapamudakkhidat*

1 2 1 10 *prajapatiratmano vapamudakkhidat* 1 2 10 reads in addition *yah prajakamah pasukamo va syat sa etam prajapatyam tuparam alabheta*

Source—TS 2 1 1 5 which reads *prajapatir va idam eka asit sa atmano vapam udakhidat yah prajakamah pasukamah syat sa etam°*

(40) JS 1 2 19 25 *audumbaro yupo bhavaty urgva udumbara urk pasava urjai vasmai urjam pasunapnoti urjo varuddhyai*

8 1 13 10 4 43 46, 10 7 61 °*bhavati*

Parallel passages—TS 2 1 1 6 (°*urjaivasmai urjam pasun avarundhe*) MS 2 5 1 The clauses read differently The last clause in the Bhasya has its parallel thus *urjaivasmai urjam pasun upa tva varundhe*, KS 12 13 one of the different clauses reads as *yadaudumbara urja evavaruddhyai*

Source—TS 2 1 1 6 agrees with the Bhasya passage except in the last clause The Bhāsya in its last clause seems to have been influenced by the MS and KS or it may be that it cites from another form of the text of TS now lost to us

(41) JS 4 1 17 *vasante pratar agneyim krsnagrivim alabhate grisme madhyan dine samhitam aindrim saradyaparahne svetam barhaspatyam*

Source—TS 2 1 2 5 reads *vasanta* *madhyandine* and *samhitam* The reading *vasante* for *vasanta* seems to be a substitution of a Pāṇinian form for an archaic one, *madhyandine* for *madhyandine* seems to be a mistake on the part of the scribe (?) *samhitam* for *samhitam* is a very queer discrepancy since by no stretch of

imagination can a lioness be thought of as the prescribed victim in a Vedic ritual! Moreover the other two victims prescribed are mere goats! May it be that *simhim* is etymologically the same as *samhitam* i e variegated according to Sayana?

(42) JS 4 1 17 *garbhinyo bhavanti*

Source—TS 2 1 2 6 (*garbhinayah°*) cf MS 2 5 2 KS 13 1 *yad garbhinir bhavanti*

Note—Śabara uses the Paninian form for the archaic form

(43) JS 4 1 2 *agnaye ksamavate purodaśam astakapalam nirvapet yasyahitagneh sato gnirgrhan dahet*

Source—TS 2 2 2 5 reads *°yasya grhan dahati* The Bhasya passage is either taken from TS inaccurately or from another form of it now lost to us

(44) JS 3 6 11 10 2 63 10 4 26 10 4 30 11 4 11—*agnaye pavamanaya* (under JS 10 2 63 10 4 30 *purodasam*) *astakapalam nirvapet agnaye pavakaya agnaye sucaye*

3 1 22 Only the first and the last two clauses from the above passage

3 6 16 Only the first clause

8 3 3 Only the last two clauses

Source—TS 2 2 4 2

(45) JS 4 3 38 *vaiśvanaram dvādaśakapalam nirvapet putre jate yad astaka palo bhavati gayatryaivainam brahmavarcasena punati yan navakapalo bhavati trivrtaivasmims tejo dadhati yad ekadaśakapalastristubhaivasminn indriyam dadhati, yad dvadasakapalo jagatyaivasmin paśun dadhati yasmin jata etam istim nirvapati puta eva sa tejasvy annada indriyavi pasuman bhavati*

1 4 17 22 *vaisvanaram dvādaśakapalam jate yad astakapalo punati yad dvadasakapalo paśuman bhavati*

Source—TS 2 2 5 3 Śabara reads *gayatrya* for *gayatriya* in the original

(46) JS 2 4 3 *api ha va esa svargal lokac chidyate yo darśapurnamasayaji paurnamasim amavasyam vatipatayet*

4 1 2 *apa va esa svargal lokat* etc

6 2 26 28 6 3 3 *apa va esa svargal lokat* etc

11 1 1 *apa va esa svargal lokac cyavate*

Source—TS 2 2 5 4 which reads *ava va esa suvargallokācchidyate atipadayati*

(47) JS 5 1 17, 5 3 29, 8 3 1, 12 2 23,24,25 *agnavaısnavam ekādaśakapalam nırvapet, sarasıatyajyabhaga syat, barhaspatyascaruh*

Source—TS 2 2 9 1 which reads *abhıcaran* after *nırvapet* cf MS 2 1 7, KS 10 1 It has no parallel ın other Samhıtas

(48) JS 10 1 40, 10 2 5, 6 and 11 *catvarı catvārı kṛṣnalanyavadyatı caturavattasyaptyaı*

Source—TS 2 3 2 2, (MS 2 2 2) Under JS 10 1 40 this passage occurs without the last word Another passage, *prajapatyam ghrte* quoted from MS 2 2 2, under the same J Sutra ındıcates that probably Śabara quotes ıt under JS 10 1 40 from MS

(49) JS 2 2 4, 3 6 4, 4 4 31, 7 1 6, 7 4 4 5 and 8 1 11,27,29 *prayaje prayaje kṛṣnalam juhotı*

Source—TS 2 3 2 3

(50) JS 8 1 30 *amum evadıtyam svena bhagadheyenopadhavatı, sa evaınam brahmaıarcasam gamayatı*

Source—TS 2 3 2 3 which reads *sa evasmın brahmavarcasam dadhatı*

(51) JS 4 1 2 *yasya hıranyam naśyet, agneyadīnı nırvapet*

Source—Based on TS 2 5 2 5 which mentions all the rites beginning with Āgneya. cf MS 2 2 7

(52) JS 1 4 9, 4 1 8 and 26 *kapaleṣu śrapayatı* (*°yantı*)

Source—TS 2 3 6 2 reads *°adhıśrayatı*

(53) JS 3 5 16 *ındraya rāthantaraya, ındraya barhataya, ındraya vaırupaya, ındrāya ıaırājāya, ındraya śākıaraya*

Source—TS 2 3 7 2 reads *°rathantaraya nırıapatı yad evāgnestejastadevata rundhe°* Thus all the *phala ıakyas* read after each of Indra s names, have been omitted by Śabara.

(54) JS 4 3 28,40, 4 4 7, 6 3 8, 9 3 1, 10 4 7 *ıaıśıadevīm samgrahanım nırıaped gramakāmah*

Source—TS 2 3 9 2 reads exactly as above

(55) JS 3 6 7, 4 4 7, 10 4 7 *amanamasyamanasya deva ıtı tısra ahutır juhotı*

Source—TS 2 3 9 3

(56) JS 3.4.31 *prajāpatir varuṇāyāśvamānayat, sa svām devatām arcchat sa paryadīryata sa evaitam vārunam catuskapālam apaśyat, tam nirvapat, tato vai sa varuṇapāśād amucyata, varuno vaitam gṛhnāti yo'śvam pratigṛhnāti . . . (sa paridīryate, iti).*

3.4.28 *varuno vā etaṁ gṛhnāti, yo'śvam pratigṛhnāti, yāvato'śvān pratigṛhnīyāt, tāvato vāruṇānścatuṣkapālān nirvapet.*

3.4 30, 11.4 39 *yāvato'śvān . . . nirvapet.*

2.1 33 *yāvato . . . pratigṛhnīyāt.*

4.3.12 *varuno vā etam gṛhnāti.*

Source—TS 2 3.12.1 Exact quotation except the portion bracketed above.

(57) JS 1.4 3, 2.1.1, 2.2.9, 4 3.28 and 9 3.1 *citrayā yajeta paśukāmah.*

Source—TS 2.4.6 1. It is very hard to be sure as to what Citrā sacrifice is meant here. *citrayā yajeta paśukāmah* occurs in TS 2.4.6.1, in exactly the same form here. This is so far as I searched is the only sacrifice named Citrā in the Vedic texts. Since a large majority of the Mīmāmsā illustrations is taken from Tait. School we naturally assume that this is the undoubted source of our injunction. But there are grave difficulties in our way. Śabara at the end of the Sū. 1.4.3, declares that this rite is enjoined by the sentence *dadhi madhu payo ghṛtam dhānāstandulā udakam tatsamsṛṣṭam prājāpatyam,* and this sentence is not found either in TS or its Śrauta sūtras, nor for that matter anywhere else.

Shall we then guess that it came from some older form of TS ? Even this is impossible. For Śabara's statement on p. 330 *ll* 1-2 suggests that this Citrā sacrifice occurred in close proximity to the Agnīsomīya animal sacrifice in a Soma-sacrifice. Āpadeva too assigns its place near the offering of a ewe to Sarasvatī in a Soma rite. But the Citrā rite of TS is a Kāmyesti and does not fit in these requirements at all We must, therefore, conclude that our injunction refers to an entirely different Citrā.

(58) JS 5.1.14 *sārasvatau bhavatah, etad vai daivyam mithunam.*

Source—TS 2 4 6.1

(59) JS 4 3 21,22,24 *yadi varset tāvatyeva juhuyāt, yadi na varset svobhūte juhuyāt.*

Source—TS 2 4 10 1 *°tavatyeva hotavyam . . . svobhūte havir nirvapet.* Śabara seems to have recast the TS passage if at all he quoted from it.

(60) JS 4 2 12 *mārutam saptakapālam, sauryam ekakapālam*

Source—TS 2.4.10.2.

(47) JS 5 1 17, 5 3 29, 8 3 1, 12 2 23,24,25 *āgnavaiṣṇavam ekadaśakapalam nirvapet, sarasvatyājyabhagā syat, barhaspatyascaruh*

Source—TS 2 2 9 1 which reads *abhicaran* after *nirvapet* cf MS 2 1 7, KS 10 1. It has no parallel in other Samhitās

(48) JS 10 1 40, 10 2 5, 6 and 11 *catvāri catvāri krsnalānyavadyati caturavattasyāptyai*

Source—TS 2 3 2 2, (MS 2 2 2) Under JS 10 1 40 this passage occurs without the last word Another passage, *prajapatyam ghrte* quoted from MS 2 2 2, under the same J Sutra indicates that probably Śabara quotes it under JS 10 1 40 from MS

(49) JS 2 2 4, 3 6 4, 4 4 31, 7 1 6, 7 4 4 5 and 8 1 11,27,29 *prayaje prayāje kṛṣnalam juhoti*

Source—TS 2 3 2 3

(50) JS 8 1 30 *amum evadityam svena bhagadheyenopadhavati, sa evainam brahmavarcasam gamayati*

Source—TS 2 3 2 3 which reads *sa evāsmin brahmavarcasam dadhati*

(51) JS 4 1 2 *yasya hiranyam nasyet, agneyadini nirvapet*

Source—Based on TS 2 5 2 5 which mentions all the rites beginning with Āgneya cf MS 2 2 7

(52) JS 1 4 9, 4 1 8 and 26 *kapalesu srapayati* (°*yanti*)

Source—TS 2 3 6 2 reads °*adhiśrayati*

(53) JS 3 5 16 *indrāya rathantarāya, indraya barhataya, indraya vairūpaya, indrāya vairajaya, indraya śākvaraya*

Source—TS 2 3 7 2 reads °*rathantaraya nirvapati yad evagnestejastadevāvarundhe*° Thus all the *phala vākyas* read after each of Indra's names, have been omitted by Śabara

(54) JS 4 3 28,40, 4 4 7, 6 3 8, 9 3 1, 10 4 7 *vaiśvadevim samgrahanim nirvaped gramakāmah*

Source—TS 2 3 9 2 reads exactly as above

(55) JS 3 6 7, 4 4 7, 10 4 7 *amanamasyamanasya deva iti tisra ahutir juhoti.*

Source—TS 2 3 9 3.

(71) JS 2 3 5 *daksayanayajnena yajeta prajakamah*

Source—TS 2 5 5 4—°*yajnena suvargakamo yajeta* (BŚ 17 51 ApŚ 3 17 4) This is the only passage regarding *daksayana* It is very difficult to say whether Śabara shows negligence while reproducing or quotes from some other text now extinct? Kumarila is silent regarding this passage Madhava however reads the TS reading and not the Bhasya reading Thus he seems to emend the Bhasya text

(72) JS 6 5 1 (2 24) 9 2 44 9 4 41—*vi va enam prajaya paśubhir arghayati vardhayatyasya bhratrvyam yasya havir niruptam purastac candrama abhyudiyat, sa tredha tandulan vibhajet ye madhyamah syuh tan agnaye datre purodaśam astaka palam nirvapet ye sthavisthastan indraya pradatre dadhanścarum ye ksodisthastan visnave śipivistaya śrte carum* (under JS 10 4 41 in addition) *dadhanścarum*

6 5 9 24 different portions of the above passage

10 1 30 and 12 4 15 *śrte carum dadhanścarum*

Source—TS 2 5 5 1 2 (BŚ 17 50) which reads *etam* for *enam* in the Bhasya *abhyudeti* for *abhyudiyat kuryat* for *nirvapet anisthāh* for *ksodisthah* and the clause *dadhanscarum* found at the end of the Bhasya passage is wanting in TS Śabara s reading *ksodisthah* for *anisthah* is perhaps due to the influence of his own *śakha* text (MS 2 2 13) that was uppermost in his mind while citing

(73) JS 1 4 1 2 2 1 2 2 17 6 2 31 7 4 10 and 8 1 16 *somena yajeta* TS 3 2 2 3

2 4 4 4 4 19 5 4 26 6 6 30 *darśapurnamasabhyam istva somena yajeta*

4 3 37 and 5 4 5 *esa vai devaratho yad darśapurnamasau, yad darśapūrnamasabhyam istva somena yajeta rathaspasta evavasane vare devanam avasyati*

Source—TS 2 5 6 1 which reads *yo darśapurnamasau* for *yaddarśapurnamasabhyam* The passage *somena yajeta* is constantly quoted in Mimamsa literature According to Bhasya on JS 3 1 13 the full form should be *ya evam vidvan somena yajeta* (TS 3 2 2 3) But for this we might guess that it was quoted from TS 2 5 6 1 which is appropriate in context and is quoted (inaccurately) in many places in the Bhasya (cf the parallels in ApŚ 10 2 8 and KS 8 1)

(74) JS 3 4 12 13 and 4 1 4 *nanrtam vadet*

Source—TS 2 5 5 6

(75) JS 10 6 53 *na mamsam aśniyat*

Source—TS 2 5 5 6

(76) JS 5 3 26 27 10 6 53 *na striyam upeyāt*

Source—TS 2 5 5 6

(b) *yat prayajanuyaja ıjyante ıarma va etad yajñasya krıyate, varma yajamanasya bhratrvyasyabhıbhutyaı*

10 3 11 (a) *cakṣuṣı va ete yadajyabhagau*

Source—(a) TS 2 6 2 1 reads *ete*—(ŚB 1 6 3 38)

(b) TS 2 6 1 5 *°yajnaya °yajamanaya*

The passage which is read in the Bhasya just before the above passage viz *abhıṣu va etau yajnasya yad agharau* is not traced in TS Perhaps it is from some text (other version of TS ?) lost to us Note that Śabara has changed the order of the above two passages

(86) JS 2 2 3 10 1 16, 10 3 11, 10 7 25 *ajyabhagau yajatı* 10 7 28, 10 7 48, 10 8 60 *(apsumantav) ajyabhagau yajatı*

Source—TS 2 6 2 1 does not read the bracketed word

(87) JS 4 1 29 *angıraso ıa ıta uttamah suvargam lokam ayanste yajnavastv abhyayanste purodāśam kurmam bhutva sarpantam apasyanstam abruıan, ındraya dhrıyasıa, bṛhaspataye dhrıyasıa adıtyaya dhrıyasıa sa nadhrıyata tam abruvan agnaye dhrıyasıtı so dhrıyata yad agneyo ṣṭakapalo maıāsyayam paurnamasyam cacyuto bhavatı*

JS 5 *°bṛhaspataye dhrıyasıa ıısıebhyo deıebhyo dhrıyasıetı sa tan aha› na dhrıye tam abruıan agnaye dhrıyasıetı so braııt dhrıye ham yadagneyo bhaıatı agnımeıa sıena bhagadheyena samardhayatı*

Source—TS 2 6 3 2 3 reads *ıısıebhyo deıebhyo* instead of *adıtyaya dhrıyasva* as found under 4 1 29 and again the last clause under JS 5 *agnımeıa* is wanting in TS In general the passage corresponds more with the first Bhasya passage than with the second In both the places Śabara cites inaccurately In the second place he resorted to the direct method of narration in place of indirect one found in TS It is more likely that here Śabara resorts to it for the sake of making the narrative more lively than the conjecture that he cites from some other version of TS

(88) JS 1 4 9 2 2 3 2 3 27 3 4 37 6 3 5 6 4 1 10 4 23 10 8 29 43 *yadagneyo 'ṣṭākapālo maıāsyāyām paurnamasyam cacyuto bhaıatı*

JS 6 3 18 6 4 4 *agneyo ṣṭakapalah*

11 2 1 4 *yad agneyo ṣṭākapalah*

Source—TS 2 6 3 3

(89) JS 1 2 24, 3 4 11 *yo ıidagdhah sa naırṛto yo' śṛtah sa raudro yah śṛtah sa daıvatah tasmad aıidahatā śrapayıtaıyah sadaıvatatıaya* (*°sadeıatvaya*, under 3 4 11)

Source—TS 2 6 3 4 *°sa sadeıah śṛtamkṛtyah sadeıatıaya*

(90) JS 4 3 38 (*a*) *yadyekam kapalam nasyed eko masah samvatsarasyapetah syat* (*b*) *atha yajamanah pramiyeta* (*c*) *dyavaprthiviyam ekakapalam nirvapet* (*d*) *yadi dve nasyeyatam dvau masau samvatsarasyapetau syatam* (*e*) *atha yajamanah pramiyeta* (*f*) *asvinam dvikapalam nirvapet* (*g*) *samkhyayodvasayati yajamanasya gopithaya*

Source—TS 2 6 3 5 6 reads clauses in the following order (*a*) (*b*) (*d*) (*e*) (*g*) (*f*) and (*c*) Śabara reads *apeta* instead of *anavata* in TS The Bhasya seems to have made a confusion by disturbing the order of the clauses in the original

(91) JS 4 1 1 *anatidrsyam strnati anatidrsyam eva enam prajaya pasubhih karoti*

Source—TS 2 6 5 2—*°strnati prajayaivainam pasubhir anatidrsnam karoti*

(92) JS 1 4 23[a] *yajamanah prastarah* TS 2 6 5 3

(93) JS 3 4 45 3 5 2 and 4 1 31 *deva vai svistakrtam abruvan havyam no vaheti so bravid varam vrnai bhago me stviti vrnisveti te bruvan so bravid uttarardhadeva mahyam sakrt sakrd avadyat*

2 2 3 *svistakrte samavadyati*

3 5 3 *agnaye svistakrte samadyati*

3 5 1, 4 1 28 *uttarardhat svistakrte samavadyati*

11 1 30 *uttarardhat sakrdavadyati*

3 4 41 *sesat svistakrtam yajati*

Source—TS 2 6 6 2 and 5 *tam abruvan havyam no vaheti so bravid varam vrnai bhagadheyam asad iti tasma etad bhagadheyam prayacchan yada gnaye svistakrte vadyati bhagadheyenaiva tad rudram samardhayati sakrt sakrd avadyati sakrdiva hi rudra uttarardhad avadyati*

This is the only available parallel of the passage Śabara must have before him some other version of TS from which he quotas this passage It is again interesting to note that Śabara reads in a direct form of speech while the available source-text gives it in the indirect form. Under 4 1 29 we find another passage based on (?) TS 2 6 3 2 which reads in direct form of speech Apart from the question of the source it is not improbable that Śabara purposely reports the stories in direct form of speech for easy understanding

(94) JS 2 2 9 10 8 57 and 10 8 63 and 69 *jami va etad yajnasya kriyate yadan vancau purodasav upamsuyajam antara yajati* (in addition under 10 8 63 69) *visnur upamsu yastavyo jamitvaya prajapatir upamsu yastavyo jamitvaya agnisomav upamsu yastavyav ajamitvaya*

10 5 20 *jami va etad yajnasya kriyate yad ekam bhuyah kriyate*

(101) JS 4 1 25 *yarhı havırdhane pracı pravartayeyus tarhı tenākṣam upañjyat* TS 3 1 3 1

(102) JS 1 2 43 *agneyya gnıdhram upatısṭhate*

3 2 21 reads ın addıtıon *aındrya sadah vaısnavya havırdhanam*

Source—TS 3 1 6 1 *agneyyarcagnıdhram abhımrśet vaısnavya aındrıya*

(103) JS 3 1 18 *ya evam vıdvan somena yajeta*

1 4 1 2 1 1 17 6 2 31 7 4 10 8 1 16 *somena yajeta*

Source—TS 3 2 2 3 reads °*yajate* Śabara changes the orıgınal ındıcatıve form ınto an ınjunctıve one and bases the whole of the *vıdhı* dıscussıon on ıt This ıs somewhat absurd

(104) JS 3 2 25(27 28) *bhakse hı ma vıśa dırghayutvaya śantanutvaya rayas posaya varcase suprajastvaya ehı vaso purovaso prıyo me hrdosyaśvınostva bāhu bhyam sadhyasam nrcaksasam tva deva soma sucaksa avakhyesam hınva me gatra harıvo ganan me ma vıtıtrsah śıvo me saptarṣın upatısṭhasva ma me van nabhımatıgah mandrabhībhutıh ketur yajnanam vagjusana somasya trpyatu vasumadganasya rudravadganasya adıtyavadganasya somadeva te matıvıdah pra tassavanasya m ıdhyandınasya savanasya trtıyasavanasya gayatracchandasastrısṭup chandaso jagacchandaso gnısṭuta ındrapıtasya naraśamsapıtasya pıtrpıtasya ma dhumata upahutasyopahuto bhaksayamı ıtı*

10 5 88 *bhakse śantanutvaya ehı vaso purovaso sadhyasam vasumad ganasya jagatıcchandaso bhaksayamı*

Source—TS 3 2 5 1 3 Śabara cıtes thıs *bhaksa mantra* wıth varıous changes and omıts some of the repeated words and clauses

(105) JS 2 3 20 5 3 15 16 *esa vaı havıs ı havır yajate yo dabhyam grhıtva somāya yajate*

Source—TS 3 3 4 2 read *juhotı* ın place of *yajate*

(106) JS 1 4 30—*anjalına saktun pradavye juhotı*

2 1 11—*saktun juhotı*

Source—TS 3 3 8 4 °*juhuyat* (ApŚ 13 24 16 BŚ 4 11)

(107) JS 12 4 3 *ayam vā parısıcyate soma ındrābrhaspatı* TS 3 3 11 1

(108) JS 12 4 3 *ıdam vam asye havıh prıyam ındrabrhaspatı* TS 3 3 11 1 (MS 4 12 1)

(109) JS 12 4 3 *brhaspatır nah parıpātu paścāt asme ındrā brhaspatı* (TS 3 3 11 1 (TB 3 1 1 56 KS 10 13)

(110) JS 2 1.15 and 10 4 27,29 *sā vā esā sarvadevatyā yad ajā vaśā, vāyavyam śvetam ālabheta* TS 3 4 3 2.

(111) JS 5 1.7 *abhicaratā pratiloma hotavyam prānān evāsya pratīcah pratiyanti*

Source—TS 3 4 8 5 reads *hotavyam*

(112) JS 2 1 19 *endra sānasim rayim*

Source—TS 3 4 11 3 (RV 1 8 1, AV 20 70 17, SV 1 129, MS 4 12 3, KS 8 17, 26 11, TB 3 5 7 3 etc)

(113) JS 4 4 34 *darśo vā etayoh pūrvah, pūrnamasa uttarastayoratha yat pūrnamasam purvamārabhate tad ayathāpurvam prakriyate purnamāsam ārabha manah sarasvatyai carum nirvapet, sarasvate dvādaśakapālam, amāvasyā vai saras vati, pūrnamasah sarasvān ubhāv etau yathāpurvam kalpayitvā rabhat rddhau, rdhnotyevātho mithunatvaya*

Source—TS 3 5 1 4 considerably differs May be from another source.

(114) JS 3 6 1, 4 3 1, 17,19 *yasya khadirah sruvo bhavati sa cchandasām eva rasena vadyati sarasā asyāhutayo bhavanti*

Source—TS 3 5 7 1

(115) JS 3 6 1 and 4 3 1 2 *yasya parnamayī juhūr bhavati na sa pāpam ślokam śrnoti* TS 3 5 7 2

Source—TS 3 5 7 2

(116) JS 4 3 1 *yasyāsvatthyupabhrd bhavati brahmanaivāsyannamavarundhe yasya vaikankati dhriva bhavati pratyevasyahutayastisthanti atho praiva jāyate yasyaivamrupah sruco bhavanti sarvanyevainam rupani paśunāmupatisthante, nāsyāparupam atmañ jāyate*

Source—TS 3 5 7 3 The first sentence slightly changed

(117) JS 4 4 8 *yam vai kāñcid adhvaryuśca yajamanaśca devatām antaritastasyā āvrścete, yat prajapatyam dadhigraham grhnati, śamayatyevainam*

Source—TS 3 5 9 1 The last clause *śamayaty°* is not found in TS This makes the source TS a shade less certain

(118) JS 4 4 9 *jyestho va eṣa grahanām yasyaisa grhyate jyaiṣṭhyameva gacchati*

Source—TS 3 5 9 1 The v l *yaddadhigraha* found in Bib Ind edition is inaccurate

(119) JS 4 4 10 *sarvesam vaitad devanam rupam yad esa graho yasyaisa grhyate sarvanyevainam rupani paśunam upatisthante*

Source—TS 3 5 9 1 *°devatanam°*

(120) JS 10 3 23 *akutimagnim prayujam svaha mano medham agnim prayujam svaha cittam vijnanam agnim°, vaco vidhrtim agnim°, prajapataye manave svaha agnaye vaiśvānaraya svaha*

Source—TS 4 1 9 1 (cf MS 2 7 7 8 KS 16 7 8) Mm JHA reads one mantra in addition to the above six viz *viśve devasya neturmarto vrnita sakhyam viśva raya isudhyasi dyumnam vrnita pusyase svāha* and remarks that from the context it is clear that this additional mantra should not be there Though the editors of Bib Ind edition did not come across any ms in which this last mantra was wanting the editors of Ānand ed on the authority of reliable mss omit this spurious passage For the ectypal formulæ derived from the above archetypal ones see TS 1 2 2 1

(121) JS 10 4 23 *agnir devatā vato devata suryo devata candrama devata* 10 3 57 *viśvedeva devata*

Source—TS 4 3 7 1 2 (4 4 10 2 MS 2 6 10 2 7 20 2 8 3 3 8 20 KS 17 3 39 7 and ApŚ 12 1 14)

(122) JS 1 4 23° *ekaya stuvata* TS 4 3 10

(123) JS 9 4 17 *catustrimśad vājino devabandhor vankrir aśvasya svadhitih sameti*

Source—*acchidrā gātrā vayunā krnota parusparur anughusyāviśastā* TS 4 6 9 3 (VS 25 41 KSA 6 5 1)

(124) JS 1 2 31 32 *gāyatrenacchandasa adade traistubhena, jāgatena panktena tāṁ caturbhir adatte*

Source—TS 5 1 1 1

(125) JS 3 5 9 4 1 48 *caturgrhitaṁ juhoti* (under 4 1 48 in addition *sarvaho mesu*) TS 5 1 1 1

(126) JS 1 2 31,34 3 1 14 *imām agrbhnan iltyaśvabhidhanim ādatte* 12 3 20 24 *imām agrbhnan* (under 12 2 20 in addition *ityaśvamedhah*) TS 5 1 2 1 ŚB 13 1 2 1 MS 3 1 2 1 TB 3 8 3 2 VS 22 2 ApŚ 16 2 1 20 3 30 etc

(127) JS 2 1 32 *idyaścāsi vandyaśca vājin*

Source—TS 5 1 11 1 (VS 29 3 KSA 6 2 cf MS 3 16 2)

(128) JS 3.1.24 *muṣṭīkaroti, vācaṁ yacchati.*

Source—TS 5.2.1.7. Other passages read along with these are (*a*) *dīkṣitam āvedayati*, (*b*) *hastāvavanenekti*, (*c*) *ulaparājīṁ stṛṇāti*. Of these '*a*' is untraced, '*b*' and '*c*' are cited from ApŚ 1.15.4.

(129) JS 3.8.2 *ya etām iṣṭakām upadadhyāt sa trīn varān dadyāt.*

Source—TS 5.2.8.2 reads *yo'vidvān iṣṭakām upadadhāti trīn°*'.

(130) JS 6.6.2 *puruṣaśīrṣam upadadhāti* TS 5.2.9.2.

(131) JS 1.4.23ᵈ *apaśavo vā anye go'śvebhyaḥ paśavo go-aśvāḥ.* TS 5.2.9.4,

(132) JS 1.4.23ᶠ *prāṇabhṛta upadadhāti.*

Source—TS 5.2.10.3. Mm. JHA gives 5.3.1.2, but the context there does not suit the present *adhikaraṇa*, hence it is to be rejected. *Vide* Introduction page 31.

(133) JS 5.1.7 *vyatyastam ṛtavyā upadadhāti.*

Source—TS 5.3.1.1 reads without *vyatyastam* which is essential for what the Bhāṣya-passage wants to prove. Mm JHA and KUNTE give the same source, but since Śabara emphasises the word *vyatyastam* we expect the word actually present in the passage. This indicates that the source is different.

(134) JS 1.4.23ᶻ *sṛṣṭīr upadadhāti* TS 5.3.4.7.

(135) JS 6.8.28 *yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ* TS 5.3.7 (MS, VS, AV).

(136) JS 1.2.4.16 *tarati mṛtyum, tarati brahmahatyām, yo'śvamedhena yajate, ya u cainam evam veda.* TS. 5.3.12.2 reads *sarvam pāpmānam tarati* instead of *tarati mṛtyum* (cf. ŚB 13.3.1.1)

(137) JS 1.2.23—*apsuyonir vā aśvo apsujo vetasaḥ*

1.3.9—*apsujo vetasaḥ.* TS 5.3.12.2.

(138) JS 4.4.14 *saṁvatsaro vā enam pratiṣṭhāyai nudati, yo'gnim citvā na pratitiṣṭhati, pañca pūrvāścitayo bhavanti, atha ṣaṣṭhīm citim cinute* TS 5.4.2.2.

(139) JS 1.2.10, 9.1.26 *vetasaśākhayā'vakābhiścāgnim vikarṣati* (*āpo vai śāntāḥ* in addition under 1.2.10) TS 5.4.4.3.

(140) JS 5.3.26,27 *agnicit* (only under 5.3.26) *varṣati na dhāvet.* TS 5.4.9.2.

(141) JS 1.3.33 *śyenacitam cinvīta* TS 5.4.1.1.

(171) JS 11 4 50 *tvam agne vratapa ası* TS 6 1 4 6

(172) JS 11 4 50 *devır apah* TS 6 1 4 8

(173) JS 1 2 1 10 *deva vaı devayajanam adhyavasaya dıśo na prajānan* TS 6 1 5 1

(174) JS 1 2 10 9 4 32 10 1 44 and 11 2 65 *adıtyah prayanıyaścarur adıtya udayanīyaścaruh* TS 6 1 5 1

(175) JS 3 1 12 3 3 11 4 1 25 6 8 26 and 7 1 3 *arunaya pıngaksya ekahayanya somam krınatı* TS 6 1 6 7 inaccurately cited

(176) JS 3 3 24 *hıranyena krınatı gava krınatı*

10 3 60 *ajaya krınatı hıranyena krınatı rsabhena krınatı aśvasa pl ena krınatı*

11 2 59 *kalaya te krınamı*

12 4 5 *ajaya te krınatı hıranyena° vāsasa°*

12 4 6 *aśvaśaphena krınatı gomıthunabhyam krınatı*

Source—TS 6 1 10 1 2 (cf TS 1 2 7 MS 3 7 7)

(177) JS 2 2 7 3 6 18 31 3 7 13 43 3 8 31 4 1 11 4 2 1 4 4 25 6 8 28 6 8 30 8 2 10 9 3 10 15 22 29 9.4 1 10 1 9 10 3 1 10 4 32 10 7 1 10 12 18 72 73 *yo dıkṣıto yad agnısomıyam pasum ālabhate*

JS 3 1 12 12 1 1 12 4 14 *agnısomıyam°*

JS 10 1 19 *a somam vahant jagnına pratı tısthantı tau sambhavantau yajamānam abhısambhavato varunapāśābhyām va eso bhıdhıyate yo dīkṣıto° varunapaśabhyam eva mucyate*

Source—TS 6 1 11 6

(178) JS 6 1 16—*patnī vaı p rına jyasyeste pat jaıva gatam anumatam krıyate*
6 1 19—*patnyapı°*

Source—TS 6 2 1 1 forms inaccurately quoted classical forms are substituted for archaic ones

(179) JS 4 2 30 (a) *dhavalah prastarah*
(b) *vıdl rtı caıkṣavyau*

Source—(a) TS 6 2 1 5 (b) cf ıbıd

(180) JS 3 7 7 *ṣattrımśatprakramā prācī, caturvımśatır agrena trımśajja ghanena ıyatı śakṣyāmahe* TS 6 2 4.5

(181) JS 3 3 15,16 and 3 4 16 *tisra eva sāhnasyopasado dvādaśahīnasya.* TS 6 2 6 1

(182) JS 4 3 8, 6 8 28, 10 4 1, 12 1 30 *payovratam brāhmanasya, yavāgū rājanyasya, āmikṣā vaiśyasya*

Under JS 6 1 28, the second clause is dropped

Source—TS 6 2 5 2 3

(183) JS 1 2 35 *yajñapatim eva tat prajayā paśubhih prathayati*

Source—TS 6 2 7 3 *yajamanameva prajayā prathayati* (also TB 3 2 8 4) For the passage *uru prathā uru prathasva, vide* ŚB 1 2 2 8

(184) JS 6 3 28 *yo'smān dveṣṭi* TS 6 2 10 2

(185) JS 2 1 33, 9 1 40, 10 2 50, 12 4 30 *yajamānasammitaudambarī bhavati,* TS 6 2 10 3

(186) JS 3 3 24,25 *dirghasome santrdyat dhrtyai* (3 3 25 reads in addition) *asantrnne bhavatah*) TS 6 2 11 3

(187) JS 3 5 32, 6 4 24 *havirdhāne gravabhir abhiṣutyahavanīye hutvā pratyañcah paretya sadasi bhaksān bhakṣayanti* TS 6 2 11 4

(188) JS 4 2 4, 11 3 9 *yah prathamah śakalah parāpatet sa svaruh kāryah* TS 6 3 3 2 reads only upto *parapatet* (also see ŚB 3 7 1 24)

(189) JS 5 1 25,26 *agnid agnīn vihara, barhistrnihi, purodāśan alamkuru*

1 2 31[c], 2 1 32 *agnid agnīn* (*°vihara,* under 1 2 31[c])

3 2 10 *uttisthannanvaha agnid°*

Source—TS 6 3 1 2 (ApŚ 12 17 19) cf TS 3 6 1

(190) JS 2 2 3, 10 1 16, 18 , 10 3 11, 10 7 25 32 *ajyabhagau yajati*

JS 10 7 47,48 and 10 8 60 *apsumantau ajyabhagau°*

Source—TS 6 6 3 3 (TB 1 6 9 2)

(191) JS 10 7 47,48 49 (a) *apabarhisah prayajān yajati apabarhiṣāvanu yajau yajati*

Source (a) TS 6 6 3 3 (MS 4 8 5), (b) TB 1 6 9 1 and VŚ 1 6 9 1,10

(192) JS 5 3 1, 10 3 1 *ekādaśa prayājān yajati* TS 6 3 7 5.

Parallels—MS 1 1 13, TS 1 1 12 1, KS 1 12, KapS 1 12

Source—MS reads *dıvısprgahrto* and *ındravān* and has *svavān* before *brhad bhāh* In spıte of these mınor changes, MS alone ıs to be treated as the source text, specıally because the last four words are found only ın MS and not ıts counterparts ın other Samhıtās The same Mantra ıs dıfferently read *ındra ūrdhvo' dhvaro*, etc (under JS 1 4 4, 2 2 16) whıch ıs traced to TS 1 1 12 1 (q v)

(3) JS 2 1 49 *sam te vayurvātena gacchatām, sam yajatraıraıngamı, sam yajña patırāśısā*

Source—MS 1 2 15 (cf TS 1 3 8 1 KS 3 5 Kap 3 12, VS 6 10) Even though passages from TS, etc. could have served the purpose of ıllustratıng *anusanga* equally well, Śabara cıtes the MS passage Thıs ıs the first of the serıes of such ınstances whıch show Śabara's specıal favour for MS

(4) JS 3 2 29 *ındrāya tvā vasumate*

Source—MS 1 3 3 10 (also 4 5 4, KS 3 10, VS 6 32, 38 8, ŚB 3 9 4 9, 14 2 2 6)

(5) JS 9 1 4 *aganma svah, sam jyotısa bhūmā*

Source—MS 1 4 2, cf TS 1 6 6 1, KS 5 5

(6) JS 3 8 25 (a) *mamāgne varco vıhavesvastvıtı purvam agnım parıgrhnatı*

12 1 24 (b) *mamagne grhnatı, devata eva tatpurvedyurgrhıtāh śvo bhūte yajate*

12 2 18 (c) *mamāgne . parıgrhnātı, devata°*

Parallel passages—MS 1 4 5, reads *°grhnatı, devatā va etad pūrvedyur agrahıtāh śvobhūte'bhıyajate* KS 31 15 *°grhnatı devā eva purvedyur grhnatı* .

Source—Śabara does not observe unıformıty ın quotıng one and the passage ın dıfferent places He adds *parı* before *grhnātı* ın two out of three cases It ıs perhaps due to the ınfluence of the frequent use of *parıgrhnatı* ın the corresponding sectıon of *devatāparıgraha* ın TS (1 6 7 1 2) that mıght be present ın hıs mınd But thıs cannot be saıd ın the case of ' a where there ıs no context of *devatāparıgraha* Śabara on the whole, ıs not careful ın quotıng from older texts

Though KS comes very close to the Bhāsya quotatıon, yet the addıtıonal words beıng absent ın the Bhāsya, we vote for MS as the correct source

(7) JS 9 1 9, (7) *āhutıbhır ıva hutādo devān prınatı, tasmaı prıtā ısam ūrjam nı (pra) yacchantı*

Source MS 1 4 6 *āhutıbhır eva te'smaı . nıyacchantı* cf ŚB 2 2 2 6 In all probabılıty MS seems to be the correct source The readıng *tasmaı* for the

original *te'smai* appears to be a scribe's mistake The Bhāṣya-text may be emended in the light of the MS reading Hence the necessity of tracing the quotations to their correct source

(8) JS 1 2 2 *na caitad vidmo vayam brahmanā vā smo'brāhmanā va iti . . .*

1 2 13 *tatpravare pravriyamāne devāh pitara iti bruyāt*

2 1 32 *na caitad vidmo yadi brahmanā vā smo'brāhmanāh smo vā iti.*

Parallel—MS 1 4 11 *na vai tad vidmo yadi brahmanā* GB 1 5 21 *tat pravare pravaryamane brūyāt, devah pitarah*

Source—Both MS and GB come very close to our passage which differs in its phraseology in the two places Though none of the three Bhāṣya passages agrees precisely with any of the Vedic texts, MS may be treated as the source because the first part of the passage has got more words in common with MS, and secondly because there is hardly any other quotation from GB

(9) JS 2 4 31 *rtavo vai prayajah samānīya hotavyah*

Source—MS 1 4 12 reads *rtavo samānamatra hotavyāh* As is usual with him Śabara is not particular about the exact words of the original text He introduces this quotation with the remark, *maitrayanīyānam gunāh śruyante,* wherein he mentions by name a Vedic Śakhā to illustrate the point However, in quoting a converse illustration he simply says, *yesam śakhinām* This shows his partiality for MS [1] cf ŚB 1 5 3 1 *rtavo ha vai prayājah*

(10) JS 6 4 14 *gayatryā tvā śatākṣarayā sandadhiteti tatkapalam sandadhyami iti*

Source—MS 1 4 13 *yasya kapalam bhidyeta tat sandadhyāt gayatryā sandadhami iti* (MŚ 3 1 24, ApŚ 9 13 8, ĀŚ 3 14 10)

(11) JS 3 6 13 *jiryati vā esa ahitah paśur yad agnih, tad etāny evāgnyādheyasya havimsi samvatasare nirvapet, tena vā eṣa na jiryati tenainam punarnavam* [illegible]

Source—MS 1 5 6 reads *°surkṣyam,* hence the Bhasya reading should be emended cf TS 1 5 7 3, KS 7 4, KapS 5 3

(12) JS 2 3 24 *yad agnihotram juhoti*

Source—MS 1 5 12 reads *yo'gnihotram°*

(13) JS 1 3 9 *tasmad varaham gavo'nudhavanti*

Source—MS 1 6 3

(14) JS 9 4 28 *ya evam vidvan agnihotram juhoti*

Source—MS 1 8 6 (also 7)

This passage occurs in the Agnihotra Brāhmana of MS Pt Cinnaswami ŚĀSTRI in his Commentary on Mīmāmsā Nyāyaprakāśa traces it to TS 1 5 9 1 However, it is *a priori* unlikely that the above passage which is an originative injunction was taken from a passage in TS which does not deal primarily with the Agnihotra at all [1]

(15) JS 1 4 4 *yadagnaye ca prajāpataye ca sāyam juhoti*

7 3 4 *agnaye ca°*

Source—MS 1 8 7 *dvedhā va idam agnaye*

This passage occurs in an *akhyāyikā* and seems to echo the injunction quoted in the Bhāsya It is the nearest approach I have come across so far Śabara seems to have recast the original passage Somewhat less certain quotation from MS

(16) JS 6 8 1 *prajākamam caturhotra yājayet, caturgrhitam yam grhītvā caturhotaram vyācaksita pūrvena grahenārdham juhuyāt, tad uttarenardham*

Source—MS 1 9 6 reads *krtva* instead of *grhitva*

(17) JS 5 1 19 *agnaye nikavate prātar astakapalo, marudbhyah sāntapanebhyo madhyandine caruh marudbhyo grhamedhibhyah sarvāsām dugdhe sayam odanam*

Source—MS 1 10 1 (KS 9 5, KapS 8 8) Mm. JHA wrongly traces it to TS 1 8 4, which is only a similar passage

(18) JS 11 2 63 *mārutyāmiksa, vārunyamiksa*—MS 1 10 1

(19) JS 7 1 22, 7 3 26 *kaya ekakapalah* MS 1 10 1

(20) JS 2 2 23, 4 1 22 (*tapte payasi dadhyānayati sa*) *vaiśvadevyamiksā vājibhyo vajinam*

JS 7 3 20, 8 2 19f *vaiśvadevyāmiksā*

JS 8 2 1 *vajibhyo vajinam*

Parallel passages—BŚ 5 1 reads *tapte sā'miksā bhavati*, MS 1 10 1 reads *vaiśvadevyāmiksa vajinam vājinam* TB reads *vaiśvadevyamiksa bhavati vaji nam ānayati* and KS 9 4 reads only *vaiśvadevyāmiksā*

Source—From all these passages we conclude that Śabara's passage is a mixture of BŚ and MS BŚ passage is reproduced to explain what is *āmiksā* and

then MS passage states to whom the two things are offered. Neither TB nor KS can be treated as the source as it does not mention the *vājina* gods. In MS, some words intervene the two clauses. On the whole we may say that this is a passage framed by Śabara himself by piecing together clauses from different texts.

(21) JS 4.1.10,24—*mithunam vai dadhi ca śrutam ca. atha yat saṃsṛṣṭam mandamiva mastviva paridṛśyate garbha eva saḥ*—MS 1.10.6.

(22) JS 1.4.13 *vaiśvadevena yajeta.*

Source—MS 1.10 8 adds *paśukāmaḥ*, TB 1.4.10.1, KS 36 3 and ŚB 5.2 4 1 read °*yajate*. Most probably MS is the source and not the others.

(23) JS 7.4 4f *na hotāram vṛṇīte, nārṣeyam.*

10 8 1 adds *mṛtyorevai nān 'utsṛjati.*

Source—MS 1.10 18 and TB 1.6 9.1-2 A dubious case.

(24) JS 10 8 8 *abhighāryā nābhighāryā iti mīmāṃsante yad abhighārayet rudrāyā'sye paśūn abhidadhyāt. yan nābhighārayet, na rudrāyā'sye paśūn abhidadhyāt atho khalvāhur abhighāryā eva na hi havir anabhighṛtam asti.*

Source—MS 1 10 20 does not read *yannābhighārayet . . . khalvāhur*. May it be that Śabara quotes from some other version of MS, or recasts the passage before quoting? cf TS 1 6 10 1, KS 36 14

(25) JS 3 2 20 *aindrāgnam ekādaśakapālam nirvapedyasya sajātā viyāyuḥ* JS 7 4.11 °*viyuḥ*

Source—MS 2 1 1 °*viyayuḥ* (cf TS 2 2.1.2 which reads differently). The Bhāṣya readings should be emended in the light of the above MS-reading.

(26) JS 3 2 20 *aindrāgnam ekādaśakapālam nirvaped bhrātṛvyavān*

Source—MS 2 1 1 Though this passage occurs also in KS 9 17, yet since it occurs in the Bhāṣya along with, and in the midst of passages which occur only in MS, we conclude that MS is the source (cf 2 2 1.2 which reads differently)

(27) JS 3 2 20 *agnaye vaiśvānarāya dvādaśakapālam nirvapet sapatnamabhidrohyan*

Source-MS 2 1 2 °*samānānām abhidrokṣyan* Bhāṣya reading *abhidrohyan* is un Pāṇinian, which may be emended as *abhidhrokṣyan* in the light of the above MS reading cf TS 2 2 6 2 reading differently.

(28) JS 8 3 42 (43,46) *somāpauṣṇaṃ carum nirvapen nemapiṣṭam/*

Source—MS 2 1 4 (*saumā*°). Purely MS quotation.

(29) JS 2 3 25 *agnısomīyam ekādaśakapālam nırıaped brahmaıarcasakāmah* —MS 2 1 4

(30) JS 4 2 25, 10 7 64 *somaraudram ghrte carum nırvapec chuklānam vrıhīnam brahmavarcasakāmah*

Source—MS 2 1 5 (*saumā°*)

(31) JS 10 4 1, 10 7 64 *somaraudram carum nırıapet krsnanām vrıhınam abhıcaran*

Source—MS 2 1 6 Though KS 11 5 also reads the same passage, yet MS seems to be more probable since, the other passage read with it (the previous passage) under JS 10 7 64, is found only in MS

(32) JS 11 2 19 *agnāvaısnaıam prātar astākapalam nırıapet sārasvatam carum, barhaspatyam carum, āgnāıaısnaıam ekadaśakapālam madhyandıne, saras ıatam carum, barhaspatyam carum, agnāvaısnavam dvādaśakapalam aparahne sarasvatam carum yasya bhrātrvyah so'nena yajeta*

Source—MS 2 1 8, cf TS 2 2 9 5 6, KS 10 1

(33) JS 2 3 12, 4 3 20 28 *sauryam carum nırvaped brahmaıarcasakāmah*

JS 6 3 8, 7 4 1 8, 8 1 2 26, 9 3 1, 10 1 34,45,49, 10 3 56, 10 4 25, 11 1 6,18; 11 2 39, 10 7 64 *°nırvapec chuklanam vrıhınam*

Parallel passages—MS 2 2 2 TS 2 3 2 3

Source—The words *śuklanām*, etc are found only in MS, this circumstance possibly determines that MS is the source of the passage in every place The possibility of TS as the source, however, is not excluded ! MS reads *°vrīhınām brahmavarcasakāmah*

(34) JS 8 1 35(38), 10 3 37 *prājāpatyam ghrte carum nırvapec chatakrsnala māyuşkāmah*

JS 10 1 1 *ghrte carum* dropped

10 2 1,16 *ghrte* read after *nırvapet*

Parallel passages—MS 2 2 2 KS 11 4

Source—The first reading is identical with MS The other ones though equally close to KS, in view of the above text, they too should be traced to MS.

(35) JS 10 1 40—*catvāri catvāri krsnalanyavadyati*

10 2 11—adds *samrdhyaı* at the end

Source—MS 2 2 2 The previous passage cited along with the present one, decides that the latter is cited from MS, though TS 2.3 2 2 comes very close to it

In JS 10 2 5 however the same passage with the words *caturavattasyaptyai* at the end determine that it is taken from TS and not MS (q v) cf KS 11 4

(36) JS 6 1 51 52 *vastumadhye raudram carum nirvaped yatra rudrah prajah śamayet etayā nisadasthapatim yajayet kutam daksina* (Su 52)

JS 6 8 20—etayā yajayeta

Parallel passages—MS 2 2 4 ApŚ 9 14 11 ff, SatŚ 15 4 19 f

Source—The whole passage is precisely found only in MS though there are the following v l s *vastvamayam śamayeta taya* The passage *kuṭam daksina* has been wrongly traced by Dr JHA to TS 1 8 9 1—not only that the reading there is different but the context also is different.

(37) JS 3 4 32 *somendram carum nirvapec chyamakam somavaminah* MS 2 2 13 reads *°vamina* The Bhasya text may be emended cf TS 2 3 2 6 KS 11 1

(38) JS 3 4 36 *somapithena va esa vrdhyate yah somam vamati* MS 2 2 13 reads *vamiti* Śabara does away with the archaic form and uses the Paninian form cf TS 2 3 2 6 KS 11 1

(39) JS 3 4 32 f *indriyena va esa viryena vrdhyate yah somam vamati* MS 2 2 13 cf TS 2 3 2 6 KS 11 1

(40) JS 4 4 7 *ugro syugrastvam devesvadhyugro ham sajateṣu bhuyasam priyah sajatanamugraścetta vasuvit*

Source—MS 2 3 2 Mm JHA reads *vasubhih* instead of *vasuvit* which is obviously wrong in the light of the MS passage (cf TS 1 6 2 1 2 3 9 1, KS 12 2) The choice of the '*paridhi mantras* from the MS speaks for the author s partiality for the MS

(41) JS 3 3 39 *saumāpausne ekādaśakapale aindr ipausnaścaruh syavo daksina*

Source—MS 2 6 4 reads *syamo* and adds *pausnaścaruh* before it cf KS 15 3 TS 1 8 8 1 ŚB 5 2 5 5 The Bhasya reads *saumapausne ekadaśakapale* instead of *°pausnah ekadaśakapalah* in MS The Bhāsya reading is therefore a misreading and should be corrected accordingly

(42) JS 2 3 8 *agneyo sṭakapalo hiranyam daksina*

Source—MS 2 6 13 reads *aṣṭaprdam* before *daksina* cf TS 1 8 19 1

(43) JS 1 2 31 *asamkhyata sahasrani ye rudra adhibhumyam*

Source—MS 2 9 9 VS 16 54 TS 4 5 11 1 and TA 1 12 1 However like many other quotations in this *adhikarana* this passage seems to have been taken from Nirukta 1 15

(44) JS 1 3 2 *tasmācchreyamsam purvam yantam papıyan paścadanıetı*

Source—MS 3 1 3 (cf TS 5 1 2 3 KS 19 2 KapS 29 3)

Indicates Śabara s special ınclınatıon towards MS

(45) JS 3 2 3 *nıveśanah samgamano vasunām ıtı aındrya garhapatyam upa tısṭhate*

JS 3 3 11 and 14 read only the last clause

Source—MS 3 2 4 Under 3 3 14 however Śabara refers to another *aındrī verse vı kadacana starırası* (TS 1 5 6 4) ınstead of *nıveśanah* etc

(46) JS 1 2 5 18 *na prthıvyam agnıścetavyo nantarıkse na dıvı*

Source—MS 3 2 6 The passage *hıranyam nıdhaya cetavyam* whıch ıs found along wıth the above passage ın the Bhāsya ıs not traced to any of the Yajurveda texts Possıbly ıt ıs the purport of *rukma upadadhatı* (MS 3 2 6) whıch enjoıns the placıng of a golden plate before pılıng of brıcks Note that the other readıng of the same passage under JS 10 7 39 ıs traced to TS 5 2 7 1 (or KS) (q v)

(47) JS 2 4 8 26 *yat paksasammıtam mınuyat kanıyamsam yajnakratum upeyat kanıyasım prajam kanıyasah paśun kanıyo nnadyam papıyan syat atha yadı vedısammıtya mınotı* MS 3 4 8 reads *°vedısammıtam* cf TS 5 6 8 1 KS 22 7

(48) JS 3 8 3 *keśaśmaśru ıapate dato dhāvate nakhanı nıkrntate snatı*

JS 4 3 1 reads ın addıtıon—*mrta va esa tvag amedhyam va syaıtadatmanı śamalam tadevopahate medhya eva medham evam upaıtı* MS 3 6 2 cf TS 6 1 1 2 KS 22 13 ŚB 3 1 2 2

(49) JS 5 2 5 *ekavımśatya pavayatı*

Source—MS 3 6 3 KS 23 1 A dubıous case

(50) JS 2 1 38 *uccaır rcā krıyate uccaıs samnā upamśuyajusa uccaır nıgadena*

JS 3 3 1—omıts the last clause

Source—MS 3 6 5 reads exactly as above but wıthout the last clause—a fact whıch renders the above source a bıt doubtful

(51) JS 12 4 1 *vaısnavımanucya vag yantavyā sarasvatımanucya vag° bārhaspatyam anucya°*

Source—MS 3 6 8 cf KS 23 5

(52) JS 1 3 3 *tasmadagnısomıye samsthıte yajamānasya (tasmādagnı°) grhe śıtavyam*

Source—MS 3 7 8 (cf TS 6 1 11 6 KS 34 7 KapS 37 8) For the prohibition of the food of a *dīkṣita* see MS 3 6 7 Indicates Śabara s inclination towards MS

(53) JS 4 2 2 3 *nanyasya svarum kuryāt yadyanyasya vṛksasya svarum kuryad anye sya lokam anvaroheyuh yupasya svarum karoti*

JS 4 2 5 6 4 4 25 11 3 8 9 Only the last clause

Source—MS 3 9 4 reads *yadi kamayata anye sya lokamanvarohayeyur ity anyasya vrksasya svarum kuryat yupasya kuryat* Śabara seems to have recast the passage while quoting cf ŚB 3 7 1 24

(54) JS 3 6 18 *agneyah paśur agnistoma alabhyah āgneyo hyagnistomah aindrāgnah paśur ukthya alabhyah aindragnāni hyukthyāni aindro vṛṣnih sodaśinya labhyah aindro vai vṛsnir aindrah sodaśī sarasvati mesyatiratra alabhyā vag vai sarasvati*

Source—MS 3 9 5 cf ŚB 4 2 5 14

(55) JS 11 2 52 *yadi kutah kano va bhavet*

Source—MS 3 9 5 *yah kuto v ikarno vā kano va*

(56) JS 3 6 20 *yathā vai matsyo vidito janam avadhunute evam ete prajñaya mini janam avadhunvate*

Source—MS 3 9 5 *°avicito praja jamana janamavadhunvate* Does Śabara cite inaccurately or cite from some other version of MS? The Bhāsya reading may be emended in the light of the MS text

(57) JS 3 6 20 3 8 31 *vapayā prātassavane caranti purodaśena madhyandine savane*

JS 8 1 13 11 2 14 63 12 2 10 32 adds at the end *angaistṛtiyasavane*

Source—MS 3 9 5 reads some additional words after each of the above three clauses

(58) JS 5 2 5 10 7 6 10 7 72 *dvirvavadyati*—under the first two and *dvir dvir avadyāti* for the last

Source—MS 3 10 3 exactly tallies with 10 7 73 KŚ 1 9 2 reads *tasya dvir°* which circumstance renders the source of JS 5 2 5 and 10 7 6 doubtful cf ŚB which adds *havisо*

(59) JS 4 1 16 *karnā yāmy ih avaliptā raudrah nabhorupāh parjanyāh (teṣām aidrāgno daśamah)*

Source MS 3 13 4 reads *yāmāh* The bracketed portion is untraced VS 24 3 also reads as above

(60) JS 4 1 16 *krsna bhauma dhumra antariksā brhanto divyah śabala vai dyutah siddhastarakah*

Source—MS 3 13 11 reads *sidhmah* The Bhasya gives this as a v l and hence should be emended accordingly VS 24 10 is a rival source text

(61) JS 2 1 32 4 1 11 11 1 38 11 2 51 *vasantaya kapinjalan alabhate*

JS 7 4 10 reads in addition *grismaya kalavinkanalabhate*

Source—MS 3 14 1 VS 24 20 ApŚ 20 14 5 ŚB 13 5 1 13 A dubious case

(62) JS 4 1 3 *kartarikarnyah kartavyah*

Source—MS 4 2 9 reads *karkarikarnyah*

(63) JS 2 2 17 *asvino dasamo grhyate trtiyo huyate*

Source—MS 4 6 1 cf KS 27 5 (KapS 42 5) which is the source of a similar passage under JS 5 1 7 and 5 4 1

(64) JS 8 1 14 *krsnaśirsa agneyah*—MS 4 7 8 cf TS 5 5 22 1 KS 5 8 1 VS 29 50

(65) JS 4 4 24 28 *ekayupa ekādaśa paśavo niyojyāh*

Source—MS 4 7 8 Inaccurate quotation

(66) JS 1 2 11 *hiranyam haste bhavatyatha grhnati*

Source—MS 4 8 3 reads *nayati* instead of *grhnati* Does Śabara recast the original reading or quotes from some other version of MS ?

(67) JS 3 7 33 36 10 2 22 10 3 57 *rtvigbhyo daksinam dadati*

Source—MS 4 8 3 omits *daksinam* cf KS 28 5 (KapS 44 5)

(68) JS 10 5 6 *apa barhih sah prayajan yajati*

Source—MS 4 8 5 (VŚ 1 7 4 29)

(69) JS 3 2 20 3 3 12 (a) *indragni rocana divah* (b) *pra carsanibhyah* (c) *indragni navat m purah* (d) *snathad vrtram*

Source—MS 4 1 11 The same mantras occur in TS 1 1 14 1 and KS 4 15 as well but since their order differs MS is to be treated as the source of the mantra quotation

Citations from Kathaka Samhita

(1) JS 5 1 7 5 4 1 *aśvino daśamo grhyate tam trtiyam juhoti*

Parallel passage—MS 4 6 1 KS 27 5 KapS 42 5

Variants—KS reads *daśa hi pranah* between *grhyate* and *tam* MS reads *trtīyo hūyate*

Source—KS 27 5 Under JS 2 2 17 Śabara cites the passage differently, the reading there agrees with MS 4 6 1 with the omission some of words that intervene between the two clauses of the passage The reason why Śabara prefers the KS reading in the present two cases perhaps lies in the fact that he wants to emphasise here (in the adhyaya dealing with '*krama*) that the injunction (*vidhi*) of the order of sequence (*krama*) of the ritual *is implied in an injunctive passage* and an active form of a verb is more suited than a passive one for this purpose

(2) JS 6 8 30 10 4 32 *ajo gnisomiyah* (KS 24 7)

Source—KS 24 7

(3) JS 10 8 7 *payasagnihotram juhoti*—(KS 6 3) cf TB 2 1 5 4 cf *payasa juhuyat*

JS 2 2 13 7 3 4 *payasā juhoti*

(4) JS 5 3 20 *yadevasyonam yacchidram tadetaya pūrayati lokamprna cchi dramprna iti*

Source—KS 21 3 It first gives the *pratika lokamprna iti* and then the comment It does not read *etaya*

Observations—The passage in the Bhasya is preceded by the introductory word *śruyate* and yet we find a change effected in the order of its clauses This speaks for the inadvertance (?) of the author rather than for a different source text akin to KS that is lost to us

(5) JS 10 5 14—*ya osadhih*

Parallel passages—RV 10 97 1 KS 13 16 VS 12 75 ŚB 7 2 4 26

Source—Śabara cites this mantra as one laid down in connection with ' scat tering of sacred fire This ritualistic context sets aside RV as the source text Among the remaining two Yajurveda samhitas KS—the older one should be regarded as the source text

(6) JS 8 1 15—*vasante lalamamstrin vrsabhan alabheta*

4 1 12—*trin lalaman*

Parallel passages—TS 2 1 4 1 (*vasanta pratastrin lalaman alabheta*) KS 13 7 (*trimllalāmānrsabhan vasantalabheta*)

Source—TS adds one word (*pratah*) and omits another (*vrsabhan*) KS reads *rsabhān* instead of (and a synonym of) *vrsabhan* Though the order of

words in the Bhāsya passage, differs considerably from that in either of the Samhitās, KS comes closer to our passage and hence must be the source of the latter

Observations—Śabara substitutes a Pāniniya form *vasante* for the archaic form *vasantā*, thus presenting the original text in a simplified form

(7) JS 2 1 32 *ko'si katamo'si* (KS 37 13)

Parallel passages—KS 37 13,14 (VS 7 29,20 4, ŚB 4 5 6 4, ĀpŚ 19 10 1, MŚ 2 3 7 1, SMB 1 5 14)

Citations from Vajasaneyi Samhita

(1) JS 2 1 32 *ambe ambike* (VS 23 18)

Source—VS 23 18 (ŚB 13 2 8 3, *ambyambike* MS 3 12 20, *ambyambāli* TS 7 4 19 1,2,3 KSA 4 8 TB 3 9 6 3, ĀpŚ 20 17 12 17, 20 18 4)

(2) JS 11 4 44 *dhāmanāmāsi* (VS 1 31)

Source—VS 1 31 (ŚB 1 3 2 17, KŚ 2 7 12)

Observations—It is interesting to note that Khandadeva (17 century A D) in his Bhattadipika cites a similar mantra from TS 1 1 10 3, instead of the present one This indicates the tendency of the author to quote illustrations from his own Vedic śākha

(3) JS 10 3 49—*ide rante havye kāmye candre jyotiradili sarasvati mahi visruti, etani te aghnye namani devebhyo ma sukrtam krtāt* (VS 8 43)

Source—VS 8 43 (ŚB 4 5 8 10)

Note—Compare Nighantu 2 11 which gives nine synonyms of *go* (a cow) of these four, *ide*, *aditi*, *mahi* and *aghnye* occur in this mantra cf Śabara—*gava metāni nāmani*

(4) JS 3 2 35 *agnā3i patniv an sajurdevena tvastrā somam piba* (VS 8 10)

Parallel passages—TS (°*patniva3h*) 1 4 27 1, MS (°*patnīva3n sajūs*) 1 3 29, 4 4 7, KS (as in MS) 4 11, VS 8 10 ŚB 4 4 2 15,16

Source—Since our passage completely agrees with VS it must be the source text KUNTE is wrong in tracing it to TS 1 4 27 1

Citations from the Taittiriya Brāhmana

(1) JS 2 3 4 }
6 1 26 } *vasante brāhmano gnin adadhita, grīsme*
11 3 2 } *rājanyah śaradi vaiśyah*

4 1 2, 6 1 23, 12 2 1—Only 'a' read differently

JS 3 6 11 }
6 1 37 } *brāhmano vasante* . *ādadhīta*
6 2 8 }

JS 6 6 31 *agnīn ādadhīta*

Source—TB 1 1 2 6 *vasantā* (v l *vasante*) *brāhmano'gnīm ādadhita, grīsme* . *ādadhita, śaradi* . *ādadhīta* cf BŚ 2 12 It does not repeat *adadhīta* at the end the last two clauses Not only that Śabara reads the passage differently in different places but gives a free paraphrase of it under JS 6 1 27 which may easily pass for a quotation In none of these ten places Śabara quotes the exact wording of TB or BŚ Here is a case wherein the author takes utmost liberty with the Vedic text

(2) JS 6 1 31 *caksurnimitta ādadhyat*—TB 1 1 4 2

(3) JS 5 3 24 *hotavyam agnihotram na hotavyam iti mimāmsante brahmavādinah yad yajusa juhuyād ayathāpūrvam āhutirjuhuyat yadi na juhuyād agnih parāpatet tūsnimeva hotavyam, iti*

JS 1 8 8 °*yanna juhuyad agnih parapatet tūsnimeva hotavyam, yathapur vamāhutirjuhoti, nāgnih parapatati*

Source—TB 1 1 6 9 (cf TS 6 1 4 5)

(4) JS 1 4 24 *vāsah paridhatte, etadvai sarvadaivatyam vāso yat ksaumam*

Source—TB 1 1 6 11 and 1 3 7 3 read only *sarvadaivatyam vai vasah* However, there is doubt about its being the source, because herein is prescribed the *dāna* (1 1 6 11) and *yūpapariveṣṭana* (1 3 7 3) while the Bhāsya quotes it in the context of wearing the silk clothes

(5) JS 3 3 9 } *ya evam vidvan vamadevyam gayati* TB 1 1 8 2
10 8 9 } cf PB 5 3 1

(6) JS 3 3 9 } *ya evam vidvān vāravantiyam gāyati*—TB 1 1 8 3
10 8 9 } cf PB 5 3 8

The previous one and this passage occur in the reverse order in the Bhāsya Again, a third passage *ya evam yajnāyajñiyam gāyati* read in between the above two passages is untraced! The samans referred to in these passages are prescribed for chanting in PB 5 3 Śabara makes a reference to this fact

(7) JS 2 1 32,35—*ahe budhniya mantram me gopāya, yam rsayastrayividā viduh, ṛcah sāmani yajūmsi*

Source—TB 1 2 1 26[b]

(8) JS 2 1 32—*dvādasastotrasastro'gnıstomah*

Source—TB 1 2 2 1 and PB 4 2 12, both read *dvadasāgnıstomasya stotrānı*

(9) JS 2 2 21 *saptadaśa prājapatyān pasun alabhate, saptadaśo vaı prajā patıh, prajapateraptyaı, śyamastupara ekarūpa bhavantı, evam eva hı prajapatıh samrdhyaı*

JS 4 1 33 *saptadasa prajāpateraptyaı*

JS 5 1 8, 5 2 1, 10 4 6, 11 2 24—*°ālabhate*

Source—TB 1 3 4 3 4 (ınaccurately cıted)

(10) JS 2 3 18 *naıvarścarurbhavatı* TB 1 3 6 7

(11) JS 6 8 33,34—*śatāyur vaı purusah* TB 1 3 7 7, 1 7 6 2, etc etc

(12) JS 4 4 19 *yat pıtrbhyah purvedyuh karotı, pıtrbhya etad yajñam nıskrīya yajamano devebhyah pratanute*

Source—TB 1 3 10 2 slıghtly changed

(13) JS 6 3 6,41—*tad eva yadrk tādrk hotavyam*

Source—TB 1 4 3 4 reads *kıdrk ca* ınstead of *tadrk* and BŚ 14 23

(14) JS 4 3 10, 6 4 32 33—(a) *sarvebhyo va esa devebhyah sarvebhyaschando bhyah sarvebhyah prsthebhya ātmanam āgurate, yah satrayagurate* (ın addıtıon under 6 4 32 33, (b) *sarvābhya esa devatabhyah sarvebhyah prsthebhya ātmanam nıskrınıte*

Source—TB 1 4 7 7 Curıously enough under 6 4 32, we find ApŚ 14 23 1 quoted ın between 'a' and 'b

(15) 10 7 38 40—*śamyvanta prāyanıya samtısthante*

Source—TB 1 5 9 3 *etadanta* (ı e *śamyvanta*) *ıstayah samtı°*
cf ApŚ 10 21 13 *śamyvanta samsthāpya*

(16) JS 5 3 1, 10 3 1 12 1 4 *nava prayājān yajātı, navanuyājān yajatı*

Source—TB 1 6 3 3 *°prayajā ıjyante*

(17) JS 3 1 13,15, 6 1 7,9, 11 1 44 *paśumālabheta* TB 1 5 9 7 *vıde* TS 6 1 11 6

(18) JS 4 4 40 *katamānı vā etānı jyotımsı, ya etasya stomamstrıvrtpañca daśasaptadaśaıkavımśāh etānı vā jyotīmsı, tānyetasya stomā*

Source—TB 1 5 11 1 2 ınaccurately cıted

(19) JS 7 1 22, 7 3 26, 10 5 1 *dyāvāprthıvya ekakapālah*

Source—TB 1 6 2 2 cf MS 1 10 1 (°vıyā)

(20) JS 8 2.3 *śesam samam vıbhajya samupahūya bhaksayantı*

Source—TB 1 6 3 1

(21) JS 10 3 34,36,38—*vatsah prathamajo daksınā* TB 1 6 3 2

(22) JS 1 4 23ᵃ *yajamāna ekakapalah* TB 1 6 3 4

(23) JS 3 7 2 *vedyām havımsyasādayatı* TB 1 6 5 1

(24) JS 3 4 11 *yatpūrnam tan manusyānām uparyardho devanām adhah pıtrnām*

Source—TB 1 6 8 4 *ardham pıtrnām* Bıb Ind ed of Bhāsya reads accordıngly

(25) JS 3 4 11 *yat parusı dıtam tad devānām yad antarā tan manusyanām, yat samulam tat pıtrnam* TB 1 6 8 6 *dınam* for *dıtam*

(26) JS 1 3 8—*vārāhı upānahau*—TB 1 7 9 4, MS 4 4 6, ApŚ 18 22 1, cf SB 5 4 3 19

Sınce quotatıons from the Taıttırıya School are ın huge majorıty we ınclude this quotatıon under TB, *otherwıse MS has got equal claım thus makıng the* case a dubıous one

(27) JS 4 4 5 *purastad upasadam saumyena pracarantı, antarā tvastrena, uparıstad vaısnavena*

4 4 19—Only the first clause

Source—TB 1 8 1 2 summarısed, reads *pracaratı*

(28) JS 4 1 17, 6 8 37—*muskara bhavantı sendrıyatvāya* TB 1 8 2 2 *°sendratvāya*

(29) JS 3 5 15—*brahmanam parıkrınıyād ucchesanasya pataram* TB 1 8 6 2 cf ApŚ 19 3 3 5 and SatŚ 13 8 28 31

(30) JS 3 5 15—*śatatrnnayam vıksarayantı* TB 1 8 6 4 *°samavanayatı*

(31) JS 1 2 2 1 2 12 *asmallokad utkramyagnırādıtyam gato ratrāvadıtyastam* (1 2 12 adds) *tasmad dhuma evagner dıvā dadrśe narcıh, tasmad arcırevagner naktam dadrśe na dhumah*

Source—TB 2 1 2 10 paraphrased *arcıh* ıs not found ın TB cf Śān Br, 28 5,

(82) JS 1 4 23^{c}, 10 8 5—*ādityo yūpah* TB 2 1 5 2

(83) JS 2 3 4, 3 1 22, 3 4 26, 6 3 18, 6 8 1 and 11, 10 8 16,
12 2 3 *yadāhavanīye juhoti, tena so'syābhīṣṭah prīto bhavati*

JS 5 4 27, 6 8 6,9 and 20, 7 3 31, 8 4 8, 11 2 27 and 30, 11 3 2, 12 4 27—only the first clause

Source—TB 1 1 10 5 (°*juhvati*), inaccurately cited cf TB 1 6 5 4

(84) JS 2 2 18, 7 3 4 *payasā juhoti* TB 2 5 5 4 (cf KS 6 3)

(85) JS 4 3 5,6 and 7 3 4 *dadhnā juhoti*
JS 2 2 25 and 26, 2 3 11,4 3 5 *dadhnendriyakāmasya juhuyāt.*

Source—*Vide* TB 2 1 5 6 *dadhnendriyakāmasya*

JS 19 8 7—*payasa gnihotram juhuyāt* though not precisely found in TB 2 1 5 6 is closely connected with it

(86) JS 1 2 12 *agnir jyotir jyotir agnih svāheti sayam juhoti, sūryo jyotir jyotih sūryah svaheti prātar*

Source—TB 2 1 9 2

(87) JS 3 4 20, (23)—*tasmāt suvarnam bharyam, durvarno'sya bhrātrvyo bhavati*

Source—TB 2 2 4 6 inaccurately cited, change in the order of clauses

(88) JS 4 2 23 (a) *agnihotrasya yajñakrator eka rtvik* TB 2 3 6 1
(b) *darśapūrnamāsayoryajñakratoścatvāra rtvijah* TB 2 3 6 2
(c) *cāturmāsyānām yajñakratūnām pañca rtvijah* TB 2 3 6 2
(d) *paśubandhasya yajñakratoh ṣadrtvijah* TB 2 3 6 3
(e) *saumyasyādhvarasya yajñakratoh saptadaśa ṛtvijah* TB 2 3 6 4 °*sapta hotrah*

Śabara here possibly mentions the largest possible number of *rtviks* irrespective of the actual text! Note the liberty taken by Śabara with the Vedic texts

(89) JS 12 4 1 *pavakā nah sarasvati.*

Source—TB 2 4 3 1 (RV 1 3 10 MS 4 10 1,3 and 4 11 2 KS 4 16 VS 20 84) RV is to be rejected since there is a ritual context in the Bhasya Though MS reads exactly, its claim is next to the Taittirīya texts,

(40) JS 2 1 30—*na tā naśanti, na dabhāti taskaro nāsāmamitro vyathir āda dharsati devāṁśca yābhir yajate dadāti ca jyogittābhih sacate gopatih saha*

Source—TB 2 4 6 9 *namā amitro°*

(41) JS 1 4 23[b] *vaisyo vaiśvadevah* TB 2 7 2 2

1 4 23[b], 5 4 10,19,25—*āgneyo vai brāhmanah* (5 4 10,19,25 read in addition) *devataya sa somenestva'gnīsomiyo bhavati yad evādah paurnamasam havistarhyanunirvapet tarhyubhayadevatyo bhavati*

Source—TB 2 7 3 1 reads only the first clause The additional portion is not found in TB Since the whole reads as one homogeneous passage, it may be surmised that Śabara cites it from some other text which was ju t similar to our TB text, perhaps some other version of TB or other Brāhmana of Taittiriya School

(42) JS 10 1 21 *indram stuhi vajrinam stomaprsṭham, stuhi śuram vajrinam supratitam* TB 2 8 4 1 2 (*°apratitam*), (MS 4 14 12)

(43) JS 5 2 17—*agnaye krttikābhyah purodaśam aṣṭākapalam nirvapet* TB 3 1 4 1 *°niravapet*

(44) JS 5 2 17 19 *so'tra juhoti, agnaye svahā krttikabhyah svaha* TB 3 1 4 1

JS 4 2 9 *śakhayā vatsan apakaroti sakhaya gah prapayati* TB 3 2 1 1 (*par naśākhaya°*)

(45) JS 4 2 7 *pracim aharati udicīm aharati pragudicim āharati* cf TB 3 2 1 3 *yat pracim aharet yad udicim prācim udicim āharati*

(46) JS 4 2 14 *apah pranayati, āpo vai sraddha, sraddhāmevalabhya yajate* TB 3 2 4 1 (inaccurately cited)

(47) JS 1 5 33 34 and 9 1 11,13 *vrihin proksati* TB 2 2 5 4 reads *enān proksati*, cf MS 4 1 6, KS 31 4

(48) JS 2 1 9, 3 1 7, 4 2 26, 11 1 27 and 11 4 41 *vrihin avahanti* TB 3 2 5 6 (*adhyavahanti°*)

(49) JS 9 1 39 *dhanyam asi dhinuhi devān iti drṣadi tandulān āvapati*—TB 3 2 6 3 (ĀpŚ 1 21 5, BŚ 1 40, ŚB 1 2 1 18, KŚ 2 5 6, MŚ 1 2 2 28)

(50) JS 3 8 22 6 8 28 9 3 20 (a) *proksanirasadaya* (b) *idhmabarhir upasā daya*, (c) *sruvaṁ ca srucaśca samrddhi*, (d) *patnim samnahyajyenodehi*

JS 1 2 37, 1 4 10 and 11—Only 'a'

Source—TB 3 2 9 14 The four clauses that constitute the passage, taken individually are traced to different Vedic texts VS 1 28, ĀpŚ 2 3 11,13,17 2 4 2, 2 5 2 But all these four taken together are met with only in TB,

(51) JS 3 8 23 *tiryañcam sphyam dharayet, yad anvañcam dhārayet vajro vai sphyo vajrenādhvaryum ksinvita* TB 3 2 10 1

(52) JS 2 1 9 (a) *srucah sammarsti*, (b) *agnim sammarsti*, (c) *paridhim sam mārsti*, (d) *purodaśam paryagnikaroti* TB 3 3 11

(53) JS 3 8 13, 4 3 25 and 10 2 50 (a) *yadi kāmayeta varset parjanya iti* (b) *nicaih sado minuyāt*

Source—'a' in TB 3 3 1 2, 'b' in ApŚ 11 10 7 It is a composite quotation!

(54) JS 3 5 6, 4 2 14, 10 8 48—*sarvasmai vā etad yajñaya grhyate yad dhruvāyam ajyam* TB 3 3 5 5

(55) JS 4 1 42, 45, 46 and 48 *caturjuhvām grhnāti, astavupabhrti grhnāti* TB 3 3 5 4 5

(56) JS 3 4 48 10 2 21 *idam brahmanah, idam hotuh, idam adhvaryoh, idam agnidhah* TB 3 3 8 8

(57) JS 10 4 32 35 and 38 *agnim svistakrtam yajati*

Source—TB 3 5 7 5 drops *yajati* (Also cf 1 6 9 7 and 1 6 6 6, but the context there is different)

(58) JS 10 4 24 *ayaḍgnir agneh priya dhāmānyayat somasya priyā dhamānyayaḍagneh priya dhamani*

Source—TB 3 5 7 5 6 The reading *apat* for *ayāt* in Bib Ind edition and the v l *indrasya* for second *agneh* in Ānand ed are wrong as is clear from the TB

(59) JS 3 2 13 14 (a) *agnir idam havir ajusatāvivrdhata, maho jyayo krata, agnisomavidam havir ajusetām yadanena havisaśaste tad asya syat*

JS 3 2 19 *idam dyavaprthivi agniridam asyamrdhat*

JS 6 1 9—Only *āśāste'yam ayuraśaste*

Source—TB 3 5 10 2 4 reads *jyāyo'krta tadaśyat* for *tad asya syat*

(60) JS 12 3 36 *ucchrayasva vanaspate* TB 3 6 1 1 (VS 4 10, MS 1 2 11, 4 13 1, KS 15 12 AB 2 2 6, KB 10 2, ŚB 3 2 1 35, AŚ 3 1 9 ŚŚ 5 15 8, ApŚ 11 9 13 MŚ 2 2 3 15

(61) JS 12 3 37 *añjanti tvām adhvare devayantah* TB 3 6 1 1 (RV 3 8 1, MS 4 13 1, KS 15 12)

(62) JS 3 8 2, 12 3 36 *yuvā suvāsā* TB 3 6 1 3

4 4 24—The whole mantra (RV 3 8 4, MS 4 13 1, KS 15 2, AB 2 2 29, KB 10 2,

(63) JS 9 1 45, 9 3 22 (a) *prāsmā agnim bharata, stṛnita barhiranvenaṁ mātā manyatām anu pitā nu bhrātā*

JS 9 4 10,56 (b) *daivyah śamitārah uta manusya ārabhadhvam*

JS 9 1 45 (c) *upanayata medhya dura āśāsānā medhapatibhyām medham*

JS 9 3 34(35)—read °*medhapataye* instead of *medhapatibhyām*

JS 9 4 22 (d) *vanistum asya mā rāviṣṭorūkam manyamānāh*

JS 9 4 23,24(e) *praśasā bahū kṛnutāt*

JS 9 4 25 (f) *śyenam asya vaksah kṛnutat, śalā dosanī, kaśyapevāmsau, kavasorū, srekaparnāṣṭhivantā*

JS 9 4 27 (g) *gātram gātram asyanūnam kṛnutāt*

Source—Parallels—TB 3 6 6 1, MS 4 13 4, KS 16 21

The passages given above taken together form what is known as the *adhrigu praisa* The reading exactly tallies with TB 3 6 6 1 and hence it is the source It is to be noted, however, that only under 9 3 35 Śabara reads *medhapataye* instead of *medhapatibhyām* and thus gives the MS (4 13 4)—reading Again, there Śabara mentions that *medhapatibhyām* is the reading of 'others', thus indicating that he himself belonged to a śākhā other than Taittiriya This supports the view that he belonged to the Maitrayaniya School *Vide,* Introduction Sec 2

(64) JS 9 4 1 8, 10 and 17—*sadvimsatir asya vankrayah*

TB 3 6 6 3 (MS 4 13 4 also reads the same passage, but since the *adhrigu praisa* in this adhikarana is from TB and not from MS, the present passage too is from TB

(65) JS 10 4 42—*tvam hyagne prathamam manotasyadhiyo abhavo dasma hotā* (RV 6 1 1, MS 4 13 6, KS 18 20) TB 3 6 10 (AB 2 10 2)

(66) JS 1 3 30 *devebhyo vanaspate havimsi hiranyaparna pradivaste artham* TB 3 6 11 2, (MS 4 13 7, KS 18 21, AŚ 9 5 2)

(67) JS 6 4 22 28 *yasyobhayam havir artim arched aindram pancaśarāvam odanam nirvapet*

Source—TB 3 7 1 7 8 reads *ārchati*

(68) JS 3 4 17 18 *yasya vratye hani patnyanalambhukā syat tām uparudhya yajeta* TB 3 7 1 9 reads *ahan* and *bhavati* instead of *syat*

(69) JS 6 1 21 *sam patni patya sukṛtena gacchatam, yajñasya dhuryāyuktāv-abhūtām, samjananau vijihitām aratir, divi jyotir ajaram arabhetam*

Source—TB 3 7 5 11 The MS 1 4 3 MŚ 1 3 5 5, KS 5 4 read *sukṛtesu* TB reads *yuktau dhuryau* Here Śabara seems to have tampered with the mantra reading The Bhāsya text may be amended accordingly

(70) JS 1 2 4,16 (b) *purnahutyā sarvān kamān avapnotı*
1 2 16 (a) *pūrnahutım juhotı*

Source—(b) TB 3 8 10 5 reads *sarvam vaı pūrnāhutıh sarvamevapnotı*

(a) TB 3 8 10 5 *pūrnāhutım uttamām juhotı*

Note—Śabara here changes the order while quoting

(71) JS 3 3 3 *aktāh śarkarā upadadhatı, tejo vaı ghrtam* TB 3 12 5 12 reads *śarkara aktā upadadhyat tejo ghrtam* Śabara's quotation though appears a genuine one, is simply an inaccurate quotation!

(72) JS 3 3 3 *rgbhıh pratar dıvı deva ıyatę, yajurvedena tısthatı madhye ahnah, samavedenastamaye mahıyate vedaır asūnyaıstrıbhıretı suryah*

Source—Only TB 3 12 9 1 reads *purvahne* It is clear that Śabara has tampered with the text

(73) JS 3 7 41 (*samakhyā* words) *potrıyā nestrıyā*

Source—TB 3 12 9 5 which reads *apacıtıh potrīyam ayajat, nestrıyām ayajat tvısıh*

Citations from Śatapatha Brahmana

(1) JS 3 2 8 *vag vaı havıskrd vācamevaıtad ahvayatı*

Source—ŚB 1 1 4 11—*tat* for *etat*, *vısrjate* for *ahvayatı* This change may not be fortuitous, perhaps it speaks for some other version of ŚB as the source *vısrjate* is the better of the two readings

(2) JS 3 2 9 *apahatam raksa ıtyavahantı*

Source—ŚB 1 1 4 21 (cf 2 4 19) also occurs in ŚB 1 1 2 15 but the context there differs, hence rejected

(3) JS 2 1 47 (a) *ıse tvetı chınattı* (b) *ūrje tvetyanumarstı*
12 3 25—only 'a'

Source—ŚB 1 2 2 6 1 7 1 2 ApŚ 1 1 10 11 read only 'a'

(4) JS 1 2 31,35 *uruprathā uru prathasıetı purodāśam prathayatı*

Source—ŚB 1 2 2 8—cf TS 1 1 8 1, 6 2 7 3, TB 3 2 8 4 For the passage *yajñapatımeva prathayatı* see TS 6 2 7 3

(5) JS 4 1 43 *yajjuhvām grhnatı rtubhyastad grhnatı, rtavo vaı prayajah, prayājebhyastad grhnatı*

Source—ŚB 1 3 2 8 reads *caturjuhvām*° one additional sentence between *grhnatı* and *rtavo*

(6) JS 4 1 44 *yad upabhṛtı gṛhnatyanuyajebhyastad gṛhnatı chandaṁsı hyanuyaja*

Source—ŚB 1 3 2 9 *asṭaukrtva upabhrtı grhnatı anuyajebhyah* cf 8 8 5 5

(7) JS 2 1 32 and 5 1 3 *eko mama* ŚB 1 5 4 12 (KŚ 3 8 3 and ApŚ 4 9 8)

(8) JS 5 4 16 *yadaharevaınam śraddhopanamet tadahar ādadhīta*

Source—ŚB 2 1 3 9 *yadevaınam kadacana yajna upanamedathāgnı adadhıta na śvah śvam upasıta ko hı manusyasya śvoveda* The source appears doubtful At best we can say that Śabara paraphrases the ŚB passage (not without great changes) and frames the new passage on the model of the Upanısadıc passage *yad ahareva vırajet tad ahar eva pravrajet*

(9) JS 1 2 45 *śatam varsanı jıvyasam ıtyetad evaha*

Source—ŚB 2 3 4 21 reads *jıvyāsma* The Bhasya may be emended accord ıngly The mantra *śatam hımah* ıs from VS 3 18 and not 2 27 as JHA says

(10) JS 1 2 26 2 1 33 and 9 1 11 *surpena juhotı tena hyannam krıyate*

Source—ŚB 2 5 2 23 *°juhotı śurpena hyaśanam krıyate* TB 1 6 5 4 reads only the first clause From the uniform passage ın all the places ın the Bhasya ıt may be surmısed that Śabara cıtes ıt from some kındred text

(11) JS 3 1 18 *saptadaśaratnırvajapeyasya yupo bhavatı*

Source—ŚB 3 6 4 26 read *vajapeyayupah* (cf TB 1 3 7 2 which drops *vajapeyasya*)

(12) JS 4 2 3 (*bhavatı hı brahmanam*) *atha kasmat svarur nama etasmad vaı yo vacchıdyate tad asyaıtat svam ıvarur bhavatı tasmat svarur nametı*

Source—ŚB 3 7 1 24 *°yasmat svarurnama eso pacchıdyate tasyaıtat svame varur°*

(13) JS 12 4 8 *gudenopayajatı prano vaı gudah*

Source—ŚB 3 8 4 3 reads only the second clause The first clause seems to be an inferred *vıdhı* text

(14) JS 3 6 20 and 31 4 4 22 11 2 18 12 2 30

(a) *aśvınam graham grhıtva* (b) *trıvrtā yupam parıvıyagneyam savanıyam paśumupākarotı*

JS 3 6 21 and 5 1 3 a and portion of b

JS 11 3 4 7—portion of b

JS 3 6 31 *sa vai āśvinam graham gṛhītvopaniṣkramya yūpam parivyayati*

Source—(a) ŚB 4 2 5 12 *-gṛhṇati* (b) ApŚ 12 18 12

Note the peculiar method of Śabara in citing He combines here passages from two different sources and frames a new passage to serve his purpose The last quotation is wholy from ŚB 4 2 5 12, only that *sa vai* is wanting in ŚB

(15) JS 2 2 1 *hiranyam atreyaya dadati*

Source—ŚB 4 3 4 21 Śabara interchanges the places of the first two words By *dadāti* under 4 1 18 and 4 2 27, Śabara means this very passage

(16) JS 3 5 22 *praitu hotuścamasah, pra brahmanah, prodgatṛṇām, pra yajamanasya, prayantu sadasyanām*

3 5 23 33—only first two clauses

Source—ŚB 4 2 1 29 (repeated in KŚ 9 11 3) cf ApŚ 12 23 13, MŚ 2 4 1 26 and BŚ 8 12

(17) JS 4 1 12 (a) *yadi somam apahareyur ekam gam daksinām dadyat*

10 3 59 (b) (in addition) *abhidagdhe pañca gah*

10 2 58 (c) *yadi somam apahareyuh vidhavatecchateti bruyat*

Source— (a) ŚB 4 5 10 1 and 6 cf ApŚ 14 24 9,18

(b) The additional portion is from ŚB 4 5 10 7, also see ApŚ 14 25 3 4

(c) ŚB 4 5 10 and 1 & 6 accurately quoted

(18) JS 3 3 2 and 10 8 9 *prajapatir va idam eka asit sa tapo'tapyata tasmat tapastepānat trayo deva asrjyanta agnirvayur adityah te tapo'tapyanta tebhyas tepānebhyastrayo veda asrjyanta agner ṛgvedo vayor yajurveda adityat sāmavedah*

Source—ŚB 11 5 8 1 3 greatly changed The other passage *uccair ṛcā kriyate* etc which according to Śabara forms the *nigamana* of the above passage is not found in ŚB It is precisely found in MS 3 6 5 Thus here is a case where the main citation is from one text, while the passage said to be its *nigamana* is from an altogether different source text This seems very curious! It definitely points out that the source text of the present passage is not the present ŚB, but some other text kindred to ŚB in form

(19) JS 4 1 9, 6 6 34 and 11 3 34 38 *āhitagnim agnibhirdahanti, yajña pātraiśca*

Source—*Vide* ŚB 12 5 2 1 ff It does not give the above precise statement, which however, seems to be the gist of the ŚB section

(20) JS 2 4 1 *jarāmaryam vā etat satram yad agnihotram, darśapūrnamāsau ca*

2 4 4,5—*jarayā ha vā etābhyām nirmucyate mrtyunā ca*

Source—Vide ŚB 12 4 1 1 *jaramaryam satram yad agnihotram, jarayā vā hyevasman mucyante mrtyunā vā* cf TA 10 64 4 Jaim Br 1 51 If ŚB is the source, the addition of words such as *darśapurnamāsau* seems to be great liberty taken by Śabara with the apauruseya text!

(21) JS 1 1 5 *sa esa yajñayudhī yajamāno'ñjasā svargam lokam yāti*

Source—*Vide* ŚB 12 5 2 8 *yajamānah svarge loke jito bhavati tamabhyeti*

(22) JS 1 1 16 *ardhamāsānam vaitad rupam yat pañcadaśinah*

Source—ŚB 13 2 5 1 *°vā esā pratima°*

(23) JS 1 4 23[c] *yajamāno yupah*—ŚB 13 2 6 9, and AB 2 3 add *vai*, a dubious case

Citations from Pañcavimśa Brahmana

(1) JS 3 3 9 and 10 8 9 *ya evam vidvan yajñayajñīyam gāyati*

Source—PB 5 3 6 summarised

(2) JS 6 5 37 *apo nabhinandanto vabhrtham abhyavayanti*

Source—PB 5 9 3 *yadapo'nabhinandanto bhya°*

Śabara changes the subordinate clause into a principal clause The reading *nābhinandanto* may be emended to *anabhi°*

(3) JS 3 3 19 and 8 1 23 *upāsmai gayatā nara* (8 1 23 adds) *iti gramakamāya pratipadam kuryat*

Source—The original mantra from RV 9 11 1 is changed into a chant in SV 2 1, 113 and the *viniyoga* referred to in the above passage is found in PB 6 9 1 and 16 11 2

(4) JS 3 3 17 19 6 2 3 11 9 3 15 *ete asrgram indava iti bahubhyo yajamā nebhyah* (9 3 15 adds) *pratipadam kuryāt*

Source—The original mantra RV 9 62 1 chant SV 2 180, and the *viniyoga* in PB 6 9 13 wherein the word *yajamanebhyah* is wanting

(5) JS 3 3 17,19 and 6 2 3 and 9 3 15 *yuvam hi sthah svarpati iti dvayor yajamānayoh pratipadam kuryat*

Source—The mantra RV 9 19 2, chant SV 2 351 and the *viniyoga* PB 6 10 14 *svah pati dvabhyām* Śabara substitutes genitive for dative to observe uniformity

• (6) JS 1 4 3 *yad ajimiyustad ajyanam ajyatvam*

Source—PB 7 2 1 *°ayan°*

(7) JS 9 1 50 53 54 9 2 40 and 10 4 1 *na gira gireti bruyat yad* (v l *yadi*) *gira gireti bruyad atmanam tad udgatodgiret airam krtvodgeyam*

Source—PB 8 6 9 10 The clause *na gira bruyat* which appears a genuine part is not found in PB Śabara reads *bruyat* for *aha* and *udgiret* for *agirati* Śabara cites three portions from two consecutive *anuvakas* and joins them together into one passage From the untraced portion of the passage it may be surmised that Śabara cites from some other recension of the PB text

JS 9 1 56 57—*udgeyama ira ā ca daksasa* and

9 1 58—*iram aham yajamane dadami*

These two passages appear to be quotations yet not traced in the relevant section of PB 8 6 9 10

(8) JS 2 2 28 (a) *yo vrstikamo yo nnadyakamo yah svargakamah sa saubharena stuvita* (b) *sarve vai kamah saubhare* (c) *hisiti vrstikamaya nidhanam kuryat urgityannadyakamaya u iti svargakamaya*

Source—PB 8 8 18 20 and 19 respectively readings *syat* (for *sah* and *saubharam* Śabara s change in the order of clauses seems fortuitous

(9) JS 3 6 40 and 6 3 14 31 33 *yadi somam na vindeta putikan abhisunuyat*

Source—PB 9 5 3 *vindeyuh* and *abhisunuyuh* cf ApŚ 14 24 12

(10) JS 5 3 7 (a) *stotriyanurupau trcau bhavatah*

(b) *vrsanvantastrcā bhavanti*

(c) *trca uttamah paryāsah*

Source—PB 11 6 6 8 The word *paryasah* has been added by Śabara to make the meaning clear

(11) JS 2 4 8 3 3 32 and 5 3 37 43 *eṣa vāva prathamo yajno yajnānam yajnyotistomo ya etenanistvā'thanyena yajate gartapatyam eva tajjiyate pra va mijate iti*

Source—PB 16 1 2 Śabara reads *gartapatyam* instead of *karta°* in the original which is an archaic form *jayate* for the original *jiyate* appears to be an emenda tion by Śabara He mentions the name of the source text as Tāndyaka under JS 2 4 8

(12) JS 10 2 22 35 38 and 10 3 39 *gauścāśvaścāśvataraśca gardabhaścājāś cāvayaśca vrihayaśca yavāśca tilāśca māṣāśca tasya dvādaśaśatam dakṣinā*

JS 3 4 28, 10 3 40,42,43,53,56,57 (*jyotiṣṭome* under 3 4 28) *gauśca °taraśca*

JS 3 7 11 *tasya . dakṣiṇā*

Source—PB 10 1 10 11 The word *jyotiṣṭome* which is wanting in the original has been supplied by Śabara to indicate the context

(13) JS 2 2 27 *trivṛd agniṣṭud agniṣṭomastasya vāyavyāsvekaviṃśam agniṣṭomasāma kṛtva brahmavarcasakāmo yajeta*

Source—PB 17 6 1 2 cf TS 7 1 10 which reads only *trivṛd agniṣṭomaḥ* Śabara gives explanatory paraphrase, supplies words from previous paras He Joins two paras or aphorisms into one giving it an appearance of a *vidhi* (injunctive passage) so as to suit the Mimāmsā discussions

(14) JS 2 2 27, 10 8 36, 11 1 10, 11 2 64 *etasyaiva revatīsu vāravantīyam agniṣṭomasāma kṛtva paśukāmo hyetena yajeta*—PB 17 7 1

(15) JS 1 4 1 and 11 1 25 *udbhidā yajeta, balabhidā yajeta*

Source—PB 19 7 3 Śabara reads *yajeta* for *yajate* thus giving it an appearance of an injunctive text Such a change has been often made by Śabara in order to suit the nature of discussion of the Mimāmsā point under consideration

(16) JS 1 4 3 *pañcadaśānyajyani, saptadaśa pṛṣṭhani*

Source—PB 19 11 2 and 20 1 1 also Jaiminīya Brāhmana I 251 cf BŚ 18 39 Note that Śabara retains the un Paninian form *pañcadaśāni*

(17) JS 3 3 17 6 1 22 6 6 12, 10 2 41 and 43 *etena rājapurohitau sayujya kamau yajeyatām* —PB 19 17 Explanatory paraphrase

(18) JS 1 4 3 *trivṛd bahiṣpavamanam*

Source—PB 20 1 1 cf BŚ 18 39 *bahiṣpavamānastrivṛt*

(19) JS 3 4 28 *paundarike śvasahasram dakṣiṇā*

Source—The immediately following quotation regarding *dakṣina*, '*gauśca°*' is from PB 16 1 The *paundarika* rite is dealt with in PB 22 18, but our expectations fail when we search for this passage there It may be from some Śrautasūtra dealing this topic

(20) JS 1 2 3 15—*śobhate'sya mukham ya evam veda*

Source—PB 20 16 6

(21) JS 4 3 17 (a) *pratitiṣṭhanti ha vā ya etā rātrir upayanti*

(b) *brahmavarcasvino'nnadā bhavanti ya eta upayanti*

Source—(a) PB 23 2 4, 5 4, 9 5 etc etc

(b) Untraced cf the above sections of PB

Citations from Sadvimśa Brahmana

(1) JS 1 4 5 (a) *athaisa śyenenabhicaran yajeta*

(b) *yatha vai syeno nipatyā datte evam ayam dvisantam bhratrvyam nipatya datte yam abhicaranti śyenena*

Source—(a) SB 3 8 1 2 *athaisa śyenah abhicaran yajeta*

(b) SB 3 8 3 quoted accurately

The quotation *śyenenabhicaran yajeta* under 1 1 2 etc is from ApŚ 22 4 13 Here is a case of apparantly the same quotation cited from different source texts in different places in the Bhāsya

Citations from Aitareya Brahmana

(1) JS 4 3 1,3 5 *khadiram viryakamasya yupam kuryat pālaśam brahma varcasakamasya, bailvam annadyakamasya*

JS 8 1 23,24—only the first clause

Source—cf AB 2 1

(2) JS 1 3 30 *etad vai daivyam madhu yad ghrtam*

Source—AB 2 2 *etad vai madhu daivyam yadajyam*

(3) JS 4 1 37 *upastrnati ajyam hiranyaśakalam, vapa hiranyaśakalam, tato bhigharayati*

Source—cf AB 2 14

(4) JS 3 2 38 3 5 9 *somasyagne vihityanuvasat karoti*

Source—AB 3 5 exact quotation

(5) JS 2 1 16—*mahan vayam abhūd yo vrtram avadhit*

Source—cf AB 3 21

(6) JS 2 1 32 *yīmyah śamsati*—AB 3 35

(7) JS 5 3 38 *tasya navatiśatam stotrīyāh* AB 3 41

(8) JS 3 7 28 (a) *śamitaram upanayita* (b) *klomā cārdham vaikartanam ca śamituh tad brahmanāya dadyāt yadyabrahmanah syād*

Source—(a) cf AB 7 1 (b) AB 7 1

Citations from Kausītakī Brāhmana

(also known as Śānkhāyana Brāhmana)

(1) JS 2 1 8,13,24,28 and 7 2 17 *praūgam śamsati, niskaivalyam śamsati*

Source—KB 15 4 cf 8 1 24

Citations from Bahvrca Brāhmana

This Bāhvrca Brāhmana as the name shows belongs to Rgveda, and is different from the extant Rgveda Brahmanas *viz* the Aitareya and Śankhayana (or Kausitaki) The following are the only two passages from that Brāhmana specifically mentioned Kumārila's remark regarding the source of these passages is interesting *bahvrcabrahmane'dhvaryubrahmane va śrūyate iti (bhasyakāroktau) nabhinivestavyam*, which indicates that perhaps Kumārila had no access to the Brāhmana

JS 2 4 1, 6 2 23 and 31, 6 3 1, 6 5 38, 8 1 20, 9 1 34, 10 8 36, 11 1 11, 12 2 19

(a) *yāvajjivam agnihotram juhoti*

(b) *yāvajjivam darśapūrnamasābhyām yajeta*

JS 2 4 1 and 6 3 1 read both while the others read only (a)

Citations from Taittiriya Aranyaka

(1) JS 10 4 1, 12 1 30 *payovratam brahmanasya, yavāgu rājanyasya, amiksa vaiśyasya*

Source—TA 2 8 *°brahmanasya vratam* cf TS 6 2 5 3 and KŚ 7 4 25 read only clause 'b'

(2) JS 3 8 18, 5 1 15, 6 7 36, 7 2 1 *svadhyayo'dhyetavyah*

Source—TA 2 15, ŚB 11 5 6 3

Citations from Arunaparāsara Sākhā

(1) JS 7 1 8 (*arunaparaśarā nama śakhinah teṣam paricareṣu smrtirūpam brāhmanam bhavati*—) *ye darśapūrnamasayor dharmaste sarvesinam agnisomiyasya ca yavat sarvah prakrtivikrtayo'nukrantah*

This appears to be a sort of Śrautasūtra work (*smrti*) from the above quotation as well as the remark of Śabara

Citations from Āpastamba Mantrapatha

(1) JS 1 3 2, 7 3 2 *yām janah pratinandanti* ApMB 2 11 33 6 5 35 reads the whole verse—*°ratrimivāyatim usāsam samvatsarasya yā patni sa no astu sumangali*

Citation from Sama mantra Brāhmaṇa

(1) JS 12 4 1 *eṣo'si tveso'si*

LIST OF MANTRAS (MENTIONED AS SUCH) WHICH ARE UNTRACED

JS 2 1 32 (i) *medho'si*

(ii) *aksi te indra pingale duleriva*

These have cited as instances of mantras The first one as a mantra ending in *asi* and the second as expressive of incoherent talk The two mantras are not traced

(iii) JS 10 5 14 *veśinam tva patmannadhūnomi*

This is the first one of the group of the mantras prescribed for the 'Fanning' of the fire, says Śabara Seven mantras are to be used for that purpose says the Vedic passage *saptabhiradhunoti* Jaimini establishes here that mantras laid down as to be used for the 'Fanning' of the fire', any seven mantras may be used without any restriction This mantra is not traced to any of the extant Vedic texts, nor found in BLOOMFIELD's *Concordance* Another set of Mantras used for 'scattering' of the fire (Agnivapana) beginning from *yā osadhī* which is quoted by Śabara, is traceable, it is from the RV

(iv) JS 11 4 48 *krsisu syama krṣa*

Śabara says that this mantra is to be used by the yajamana while scratching the body in the course of the Jyotistoma sacrifice

It has been established by Jaimini here that this mantra is to be recited only once even though there is itching in several parts of the body at one and the same time This is the only mantra quoted (in *pratika*) by Śabara, which is to be recited while scratching the body It is not found in BLOOMFIELD s *Vedic Cncordance*

(v) JS 11 4 55 (*paśvalambhe aśrutapratyaśrute*) *ajaidagnih* the mantra is not indexed by BLOOMFIELD in his *Vedic Concordance*

(vi) JS 12 2 23 *tam vai prohed vanaspatyo'si*

The mantra is not indexed in BLOOMFIELD's *Vedic Concordance* Śabara cites it as an instance of a mantra not found in the Mantra text but found laid down in Brāhmana text with the Bhāsika accent It should therefore, be used with that same Bhāsika accent Śabara clearly says that it is from the Brahmaṇa portion, but from what Brahmana we do not know !

Citations from Apastamba Śrauta Sūtra

(1) JS 2 1 47, 12 3 25 *iṣe tveti chinatti* (in addition under 2 1 47) *ūrje tvetyanu mārṣṭi*

Parallel passages—ApŚ 1 1 11 *ise tvetyacchinatty ūrje tveti samnamayaty anumarṣṭi va*, BŚ 1 9 *tam acchinatti ise tvorje tva*

Source—ApŚ 1 1 11

(2) JS 12 3 25 *devasya tva savituh prasave ityadatte*

Source—ApŚ 1 3 2 reads *ityasidam aśvaparśum vadatte*

Note—This passage is not found in lists of cited texts given by Mm Jha and Col Jacob

(3) JS 2 4 31 *kutarurasi iti*

Source—ApŚ 1 6

(4) JS 4 2 8 *mulatah śakham parivasyopavesam karoti*

Source—ApŚ 1 6 7

(5) JS 10 5 1 *pancadasa samidhenir anvaha*

Source—ApŚ 2 12 2

(6) JS 4 4 19 *amavasyayam aparahne pindapitryajnena caranti*

Source—ApŚ 1 7 1 2 reads *amavasyayam aparahne adhivrkṣasurye va pinda°* cf ApŚ 3 16 7 (q v)

(7) JS 3 1 11 4 1 8 8 1 11 10 2 63 *agnihotrahavanya havimsi nirvapati*

Source—ApŚ 1 17 10

(8) JS 3 2 5 *haviṣkṛd ehiti trir avaghnan ahvayati*

Source—ApŚ 1 19 8 (KŚ 2 14 13) The formula *haviskrd* is from TB 3 2 5 8

(9) JS 4 1 2 4 3 25 *aharyapurisam pasukamasya vedim kuryat*

Source—ApŚ 2 3 5 cf TS 2 6 4 3

(10) JS 3 4 18 *patni patnyesa te loka*

Source—ĀpŚ 2 5 7 (MS 1 4 3 8) cf MŚ 1 2 5 10

(11) JS 8 4 19 10 4 1 *narsthan* (10 4 1 adds *homan*) *juhoti*

Source—2 20 6 reads *°homan°*

(12) JS 3 5 1 *sarvebhyo havirbhyah samavadyati*

JS 3 4 41 4 1 32 *śeṣad idam avadyati*

Source—ApŚ 3 1 6 reads *°havirbhyah idam sama°* The word *śesad* seems to be explanatory supplied by Śabara See Rudradatta on ApŚ 3 1 5

(17) JS 4 4 35 8 1 26 and 9 1 11 *caturhotra paurnam ısım abhısprśet* (*abhımrśet* under 9 1 11) *pancahotra mavasyayam*

Source—Ap Ś 4 8 7 reads *paurnam ısyam havımsyāsannanyabhımrśet*

(18) JS 5 4 6—*yah somayagam kartum a la lhıta sa na pratıl seta naksatram napy rtum tavatyevādadhıta*

5 4 15—*yah somena yaksyamano gnım adadhıta nartum pratıksen na naksatram*

Source—Ap Ś 5 3 21—*Somena yaksyamāno nartum surksenna naksatram* Neither of Śabara s versions agrees precisely with the Ap Ś reading Śabara appears to give a free paraphrase of the original which in all probability is Ap Ś

(19) JS 3 3 19 *ksaume vasanāv agnım adadhıyatam*

Source—Ap Ś 5 4 10 reads *jayapatı* after *vasanau*

(20) JS 1 3 31 6 7 21 10 3 30 11 1 38 12 4 9 (*ekā deyā*) (a) *sad deya* (b) *dvadaśa deyaśccaturvımśatır deyah*

JS 1 3 34 only 'a

Source—Ap Ś 5 20 18 does not read the bracketed portion

JS 6 7 21 and 10 3 30 read in addition *śatam deyam sahasram deyam aparımıtam deyam* which is not found in Ap Ś It may be from TS or TB

(21) JS 5 3 29 8 3 1 10 1 4 6 12 2 23 *agnavaısnavam ekadasakapalam nırvaped aparahne sarasvatım athajyasya yajate*

Source—Ap Ś 5 23 5—°*ekadaśakapalam sarasvatyaı carum*° cf TS 2 5 4 2

(22) JS 10 1 4 6 *agnavaısnavam ekadasakapalam nırvaped darśapurnamasav arapsyamanah sarasvatyaı carum sarasvate dvadaśakapalam agnaye bhagıne stakapalam nırvapet yah kamayeta* (*bhagı* under 10 1 6) *annadah syam*

Source—Ap Ś 5 23 5 9 Śabara supplies the words *darśapurnam sav ara psyamanah* obviously to make the context clear

(23) JS 8 4 14 10 5 27 10 7 32 *pancadaśa samıdhenyah*

Source—Ap Ś 5 28 4 reads also *saptadasa va*

(24) JS 2 1 20 6 8 31 9 3 5 7 and 10 4 32 f *agnaye* (9 3 5 7) *chagasya vapaya medaso nubruhı*

Source—Ap Ś 7 21 1 The formula is from TB 3 6 8 1

(25) JS 10 1 20 *yad devatyah paśustaddevatyah paśupurodaśah*

Source—Ap Ś 7 22 4 °*taddevato* (sic *paśupurodaśo*) *bhavatı* cf ŚB 3 8 3 1 °*paśur bhavatı taddevatyam purodāśam anunırvapatı*

(26) JS 1 3 22 4 2 23 11 2 1 *pracınapraıane* (*de*ˢ*e* under 11 2 1 *vaısıadeıena yajeta*

Source—ApŚ 8 1 5 and MŚ 1 7 1 5

(27) JS 2 1 12 *śamımayyah sruco bhaıantı hıranmayyo ıa*

7 1 23 *hıranmayyah sruco bhaıantı śamımayyo ıa*

Source—ApŚ 8 5 29 *samī*° *hıranmayjo va*°

Inaccurate quotation Does he quote from memory?

(28) JS 7 3 12 11 2 63 64—*ıarunya nıshasena tusaıscaı abhrtham yantı* (*abhyavayantı* under 11 2 63 64)

Source—ĀpŚ 8 7 14 reads *varunyaı aıayantı* The last word is a mis quotation while the genitive *varunyah* for the dative *varunyaı* is an example of a classical word substituted for archaic construction

(29) JS 4 1 40 41—*caturgrhıtānyajyanı bhaıantı*

Source—ApŚ 8 14 2 reads *grhnatı* The passage *na hy atranuyajan yaksyan bhavatı* that is read along with is not found in ApŚ

(30) JS 10 7 38 *na patnīh samyajayantı*

Source—ApŚ 16 19 cf TB 1 6 9 10 *na* (sic *patnıh*) *samyajayaı tı*

(31) JS 10 3 1 12 1 4 *naıa prayajan naıanuyajan*

12 1 4 *naıa prayaja navānuyaja dvavajyabhagau astau laıııısı agnaye samavadyatı vajıno yajaty ahutınam sampattyaı trımsatlıaja*

Source—ApŚ 8 20 6—*nava prayajanuyajah* Śabara quotes it in connection with Vaiśvadeva rite while ApŚ reads it in connection with *Śunasırıya* Hence it cannot be the source

(32) JS 6 4 14 *gayatrya tva sataksaraya samdadhıta ıtı tat kapalam sandadhya m*

Source—ApŚ 9 13 8 reads *yadı kapalam bhıdyeta gayatryā ıtı tat sandhaya*°
Śabara paraphrases the ApŚ

(33) JS 2 2 19 2 3 1 3 5 18 23 2 6 30 3 7 18 3 8 13 4 4 39 40 6 1 1 4 22 6 2 3 7 1 2 7 4 1 8 1 3 16 9 1 9 10 1 4 10 2 22 and 10 3 39 *jyotıstomena svar gakamo yajeta* Under JS 1 1 2 *jyotıstomena* is dropped

Source—ApŚ 10 2 1 *svargakamo jyotıstomena*° Mm JHA wrongly traces it to TS 6 5 5 2

(34) JS 3 3 19 6 2 31 *vasante vasante jyotısa yajeta*

Source—ApŚ 10 2 5 °*jyotıstomena ya*°

JS 2 2 17 *yajeta svargakāmo vasante vasante*

Source—This is an admixture of ApŚ 10 2 1 and 5 quoted most inaccurately

(35) JS 1 3 39, 5 4 24 12 2 25 *ya iṣṭyā paśunā somena* (*āgrayanena* in addition, under 5 4 24) *va yajeta* (*yakṣyamanah sah purnamāsyām amavāsyayām* (under 12 2 25 *ama*° *purna*°) *vā yajeta*

Source—ApŚ 10 2 8 *yadiṣṭya yadi pasunā yadi somena yajetāmāvasyāyam vaiva paurnamāsyayām va yajeta* KS 8 1 *tasmad iṣṭya vāgrayanena vā pasuna vā somena vā purnamāse vāmavasyayām va yajeta*

From the word *āgrayanena* that is found in some editions of the Bhāṣya, it can be at the most said that the author quoted from KS under 5 4 24 But the form of the passage as a whole appearing in all the places in the Bhāsya is closer to ApŚ than to KS and hence it is quoted from more probably from ApŚ than from KS

(36) JS 3 8 31 *barhiṣa yupavaṭam avastrnati*

Source—ApŚ 11 12 5 reads *barhisavastirya*° Source uncertain

(37) JS 3 3 15 3 4 16, 12 2 25 *tisra* (*eva sahnasya*, under 3 3 15 and 3 4 16) *upasadah* (*dvadaśāhinasya*)

Source—ApŚ 11 4 7 *tisra* °*hinasya*

(38) JS 1 3 30 *uttāna vai devagava vahanti*

Source—ApŚ 11 7 6 reads *iti vijñayate* after the passage Śabara also introduces the passage with the remark *api ca samamananti* corresponding *vijnayate*

(39) JS 3 8 13, 4 3 5, 10 2 50 (*yadi kamayeta varṣet parjanyo*) *nicaih sado minuyat*

Source—ApŚ 11 10 7 The bracketed portion read along with the present passage is from TB 3 3 1 2

(40) JS 2 3 1 10 5 58 70 (a) *yadi rathantarasamā somah syat aindravāyava gran grahan grhnīyāt* (b) *yadi brhatsama śukragran* (c) *yadi jagatsama āgrayana gran*

10 5 63—only 'a

Source—ApŚ 12 14 1 cf TS 7 2 7 1 also 6 4 11 1 (with 'c')

(41) JS 10 5 65 *aindravayavagrau grahan grhnīyad yah kāmayeta yathāpurvam prajah kalperan iti*

10 5 62 *aindravāyavagrān kuryat*

Source—ApŚ 12 14 4, reads exactly as the passage under 10 5 65

(42) JS 3 5 22 47, 3 6 36 12 4 44 *sa* (dropped under 3 5 22) *yadi rajanyam vaiśyaṁ va yajayet sa yadi somam bibhaksayiset nyagrodhastibhir (stibhinir* under 12 4 44) *ahrtya tah sampisya dadhanyunmrjya tam asmai bhaksam prayacchenna somam*

3 5 48—gives the paraphrase of the passage

3 5 51—only the last clause

Source—ApŚ 12 24 5 reads *dadhny unmrjya camase huyamanesu tamas mai bhaksam°* Śabara cites in the Bhasya only the relevant portion

(43) JS 3 5 18 *dvir aindravayavasya bhaksayati dvir hy etasya vasat karoti*

Source—ApŚ 12 25 2 *dvir aindravayavam bhaksayato bhaksayanti va* The second clause is a paraphrase of ApŚ 12 20 24 (*vasatkrte juhoti, punar vasatkrte juhutah*) with an injunctive form

(44) JS 3 7 11 12 1 32 *tasya dvadaśasatam daksina*

Source—ApŚ 13 5 1 reads *sannesu naraśamsesu daksinam dadati bahu dvadaśaśatam sahasram sarvavedasam va* This is the only parallel (that I could find) that suits the context (of *jyotistoma*) given in the Bhasya The introductory words *daksinah* (plural) *sruyante* under 12 1 32 indicate that there are other passages as well which give different daksiṇas and are read alongwith the present Bhasya passage This also confirms ApŚ 13 5 1 a the source Of course Śabara s passage is then treated as a paraphrase of the original one

(45) JS 7 3 28 (a) *vaso dadati* (b) *ano dadati*

Source—ApŚ 13 5 4 which reads *avim dadaty ajam vaso ano ratham* etc cf 'a' with MS 4 8 3 KS 28 5

(46) JS 4 2 16 11 2 65 11 3 13 (*nitasu* under 11 3 13) *catvale krsnavisanam prasyati*

Source—ApŚ 13 7 16 *nitasu daksinasu°*

(47) JS 2 4 8 26 *rathaksamatrani yupantaralani bhavanti*

Source—ApŚ 14 5 17 does not read *bhavanti*

(48) JS 3 3 20 6 1 16 12 4 10 11 16 *jagl anyā patnih samy yayanti*

Source—ApŚ 14 7 11 *jaghanibhiśca°*

(49) JS 4 3 10 *sa viśvajitatiratrena sarvaprsthena sarvastomena sarvavedasa daksinena yajeta*

1 4 1 4 3 13 6 7 9, 8 1 16 *viśvajitā yajeta* (cf ApŚ 17 26 12)

6 5 25 *yadı satrāya dıkṣıtānām sāmy uttıṣṭheran, somam apabhajya vıśvajıtā°* . . *yajeran*

Source—ApŚ 14 23 1 reads *yadı satrāygūrya na yajeta vıśvajıtā°* ApŚ 14 23 3 *satre dıkṣıtvā yadı sāmı° apabhaja° pūrvavad yajeta* It is to be noted that under 6 5 25 Śabara quotes ApŚ 14 23 3, but for the word *pūrvavat* ('ditto') reproduces the actual words from the previous sūtra Thus Śabara changes the original passage before quoting it in order to make it intelligible in the Bhāṣya context

(50) JS 2 1 23 *yasyaśvıne śasyamāne sūryo nodıyād apı sarvā daśatayīr anubrūyāt*

Source—ApŚ 14 24 1,2 reads *nāvırbhavati*

JS 3 2 24 *sarva vācastoma āsvıne śasyamane sūryenudyatı*, appears to be based on ApŚ 14 24 1 or TS 2 1 10 3

(51) JS 10 3 59 *abhıdagdhe pañca gāh*

Source—ApŚ 14 25 3 4 *abhıdagdhe tu°* *°pañca gā dayat*

(52) JS 1 4 12 7 3 18 *nırmanthyeneṣṭakah pacantı*

Source—ApŚ 16 13 7 *lohınīh pacantı*

(53) JS 3 6 35 *akhandam akrsnalam ıṣṭakām kuryat*

Source—ApŚ 10 13 9 *khandām krsnalām* *nopadadhyat*

(54) JS 10 7 42 *sadupasadah upasādyante*

Source—ApŚ 16 35 6 and 22 9 12 do not read *upasādyante*

(55) JS 10 8 7 (a) *jartıla yavāgva juhuyat, gavıdhukayavagvā va juhuyat* (b) *na gramyan pasun hınastı naranyan* (c) *atho khalvahur anahutır vaı jartılaśca gavıdhukaśca*

Source—(a) ApŚ 17 11 3 does not read *juhuyāt* (b) and (c) are untraced Perhaps they are from their corresponding section in TS

(56) JS 10 2 39 *agnım cıtvā sautramanyā yajeta* ApŚ 17 24 1

(57) JS 7 3 26 *maıtravarunyamıkṣa*—ApŚ 17 24 1 and 17 22 21 *°amıksayā*

(58) JS 1 4 1, 8 1 16 *abhıjıta yajeta* ApŚ 17 26 12

(59) JS 6 7 1 5 8 11 18—*vıśvajıtı sarvasvam dadatı*

Source—ApŚ 17 26 12,13 *°vıśvajıtā yajeta, sarvasvam dadatı*

(60) JS 1 4 6, 2 2 21, 4 1 33 10 2 64, 10 4 1,6 and 10.7 51 *śaradı* (under 2 2 21, 10 2 64, 10 7 51) *vajapeyena svarajyakāmo yajeta*

Source—ApŚ 18 1 1 *°yajeta brahmano rājanyo varddhıkamah*

(61) JS 3 4 13, 3 8 12 *hiranyamalina rtvijah pracaranti* 10 1 16 *rtvijah°*

Source—Ap Ś 18 2 11 *°sutye hani pracaranti*

(62) JS 10 3 74 10 7 13 *yajuryuktam ratham adhvaryave dadati* Ap Ś 18 3 10

(63) JS 10 4 1 *rathaghosena māhendrasya stotram upakaroti dundubhighosena mahendrasya stotram upakaroti*

Source—Ap Ś 18 5 6 *mahendrasya upakaroti* *Vide* Caland *Tr* of *ApŚ*

(64) JS 4 3 29 40, 8 3 12 10 2 39 10 4 6 *vajapeyenestva brhaspatisavena yajeta*

Source—Ap Ś 18 7 17 The words *vajapeyenestva* are borrowed from Ap Ś 18 7 15 See also ŚŚ 15 4 1

(65) JS 1 3 19 2 3 3 4 4 1 10 1 5 11 2 12 14, 11 4 10 *raja* (under 1 3 19 2 3 3 11 4 10) *rajasuyena svarajyakamo yajeta*

Source—Ap Ś 18 8 1 *raja svargakamo yajeta* This is the only available parallel See Edgerton s note *Mimamsa Nyayaprakasa* See also TB 1 7 6 4 Latyayana Ś 9 1 1 Hiranyakeśi 13 3

JS 4 4 1 (a) *pasthauhim divyati* (b) *rajanyam jinati* (c) *śaunahśepam akaya payati* (d) *abhisicyate* (e) *rajasuyena°* Based on the description of Rajasuya in TB AB etc

(66) JS 10 3 63 64 *hiranmayau prakaśav adhvaryave dadati*

Source—Ap Ś 18 21 6 *hiranyaprakasau°*

JS 4 3 13 *hiranyasrajamudgatre dadati*

Source—Ap Ś 18 21 6

(67) JS 2 3 3 11 4 8 9 *yadi brahmano yajeta barhaspatyam madhye nidhayahutimahutim hutva bhigharayet yadi rajanya aindram yadi vaiśya vaiśvadevam*

Source—Ap Ś 18 21 11 reads *krtva* instead of *nidhaya*

(68) JS 10 2 22 *danta upanahau śuska drtih sa hi daksina*

Source—Ap Ś 18 22 2 Śabara paraphrases it cf Ap Ś 18 21 17 and 18 22 1

(69) JS 8 2 4 (a) *sisena klibat krayya* (b) *kuvalasaktubhir aśvinam śrinati*

Source— (a) Ap Ś 19 1 1—*°krita°*

(b) Ap Ś 19 2 10 reads *kvalasaktubhir°*

(70) JS 8 2 4 (a) *upayamagrhitosyacchidraya tva cchidrenaśvinam graham grhnati* (b) *grhitva sādayati* (c) *triratram samhata vasanti* (d) *ksaume vasasy upanaddhani tokmani śaspani bhavanti*

Source—(a) Ap Ś 19 2 9 (b) cf Ap Ś 19 7 4 ff (c) Ap Ś 19 1 10—*tisro ratrih samsrsti vasati* (d) cf Ap Ś 19 1 1 reads *°vasasyupanahya*

(71) JS 3 7 22 *brāhmanam paribrīnīyād ucchesanasya pātāram* ApŚ 19 3 3

(72) JS 10 1 9, 10 4 36, 12 1 1,3 , 12 2 14 *agnīsomīyasya vapayā pracaryā-gnīsomīyam paśupurodāśam* (cf *ādaśakapālam* under 12 1 1,3, 12 2 14) *anunirvapati, nirvapet* under 12 1 1, *nirvapati* under 12 1 3, 12 2 14)

Source—cf ApŚ 21 24 5 which occurs in the context of *utsarginam ayanam*

(73) JS 8 1 19, 9 1 42, 10 3 60 *sandastrisamvatsarah somakrayanah* (8 1 19, 10 3 60 read in addition *spardhamānānām*)

Source—ApŚ 22 2 25 *trivatsah sāndah somakrayanah*

(74) JS 4 1 17, 8 1 19, 10 3 61 *strī gauh somakrayanī* (8 1 19, 10 3 61 read in addition) *vyavrtta esām spardhā* (*spardhitā* under 8 1 19)

Source—ApŚ 22 4 6 The additional words in the Bhasya are wanting

(75) JS 1 1 2 2 1 1 (a) *śyenenābhicaran yajeta*

1 4 5 (b) *athaisa śyenena°*

8 1 16 (c) *śyenena yajeta*

Source—(a) ApŚ 22 4 13 cited accurately (b) Śabara seems to have compressed here Sadvimśa Brahmana 3 8 1 2 which reads *athaisa śyenah, abhicaran yajeta* Another reason why SB is the source here (and not ApŚ) is that the *arthavada* passage *yatha vai syeno nipatya* etc occurring in the Bhasya after few lines is found only in Sad Br 3 8 3

(76) JS 10 4 12 10 7 11,51 , 12 3 8 *śaramayam barhir bhavati* ApŚ 22 4 19

(77) JS 3 1 12 3 8 12 8 3 9, 10 4 1 11 1 1 *lohitosnisa lohitavasana* (3 8 12 and 10 4 1) *nivita* (10 4 1) *rtvijah pracaranti*

Source—ApŚ 22 4 23, exact reading cf SB 3 8 22

(78) JS 7 1 12 13 *samanam itaracchyenena*—ApŚ 22 7 18

(79) JS 5 3 36, 10 2 57 58 59, 60 *maranakamo hy etena yajeta, yah kāmaye tānamayah svargam lokam iyam*

Source—ApŚ 22 7 21 *°hyetena* is wanting, *anāmayatā*

(80) JS 1 4 5 *athaisa sandamśenabhicaran yajeta*

Source—ApŚ 22 13 13 *athaisa* and *yajeta* are wanting

(81) JS 11 2 54 (a) *yadi kutah kani va bhaved bārhaspatyam carum nirvapet,* (b) *yadi prapeted vayavyam carum* (c) *yady avasīden nairrtam carum*

Source (a) ApŚ 22 21 5 (b) 22 21 6 (c) 22 21 3 Is this change in the order of the clauses fortuitous?

(82) JS 2 3 24, 4 4 21, 7 3 1, 8 2 29, 9 1 25 *māsam agnihotram juhoti* (*juhvāti*, under 9 1 25) (in addition under 7 2 29) *yāvad daśaratro mahavratam udayanīyo'tiratrah*

Source—This passage has got parallels in ApŚ 23 10 9 and KŚ 24 4 24 The introductory words *upasadbhiścaritvā ity uktvā*, however, which are found only in ApŚ decide it as the source ApŚ reads *masam agni °juhvati, ma° darśa° yajante dasahani mahāvratam atiratraśca*

(83) JS 2 3 24, 4 4 21 *māsam darśapūrnamasabhyām yajeta*

Source—ApŚ 23 10 9 cf KŚ 24 25 *Vide* the preceding passage Read the passage JS 2 3 9 *trisatam varsani darśapurnamasabhyām yajeta*—Not traced to its source

(84) JS 3 8 21 *yo hota so'dhvaryuh*

Source—ApŚ 23 10 12, also ŚŚ 13 24 7

(85) JS 3 8 42, 9 1 39 *samsthite samsthite'hani grhapatir mrgayam yāti, sa tatra yan mrgan hanti tesām tarasāh purodāsah savaniya bhavanti*

2 1 12—Only a reference to this sacrifice

Source—ApŚ 23 11 12 13 (*tatra* and *savaniyah* are wanting)

Citations from Āpastamba Paribhasa Sutra i e ApŚ 24th Praśna

(1) JS 1 3 14, 4 2 23, 6 2 23 25,27, 6 3 4 5, 11 1 56, 11 2 1,13,14,15,17, 11 4 22, 12 1 15 (a) *paurnamasyam paurnamasyā yajeta*, (b) *amāvāsyāyam amāvasyaya yajeta*

11 4 22—Only 'a'

12 1 15—Only 'b'

Source—ApŚ 24 2 20

(2) JS 6 1 43, 6 8 33 *ārṣeyam vṛnīte*

Source—ApŚ 24 5 2

(3) JS 6 1 43 (a) *ekam vṛnite*, (b) *dvau vrnite*, (c) *trin vṛnite*, (d) *na caturo vṛnite* (e) *na pancātivrnite*

6 8.33—Only 'c'

Source—ApŚ 24 5 7

(4) JS 6 6 12,13 *purohitam vṛnīte* (*karoti*, under 6 6 13)

Source—ApŚ 24 6 9 *purohitasya pravarena rājā pravṛnīte*

(5) JS 3 5 41, 12 3.32 *yājyāya adhvaravat karoti*

Source—ApŚ 24 14.3

Quotations from Baudhāyana Śrauta Sūtra

(1) JS 3 8 17 *srucau vyūhati vājasya mā prasavena*

Source—The Mantra *vājasya*° occurs in TS, KS, MS, VS, ŚB, ĀpŚ and MŚ But the passage as it stands occurs in BŚ 1 19

(2) JS 6 1 44 *varṣāsu rathakāra ādadhīta*—BŚ 2 12

(3) JS 8 1 34, 9 1 8,9—*tṛpta evainam indrah prajayā paśubhistarpayati* —BŚ 17 48

(4) JS 2 3 9 *dve hi paurnamāsyau yajeta dve amāvāsye*

Source—From the Sāyana's Bhāsya on TS 2 5 5 4, it appears that this passage is from BŚ rather than ĀpŚ

Quotations from Mānava Śrauta Sūtra

(1) JS 1 3 6 *vedam kṛtvā vedim kurvīta*

Source—MŚ 1 1 3 3 (cf ĀpŚ 7 3 10, 8 13 2 where the two clauses are separated by other words)

(2) JS 2 1 15,17, 11 1 50—(a) *bahu dugdhindraya devebhyo havih* (b) *bahu dugdhi mahendraya devebhyo havih*

Source—(a) MŚ 1 1 3 29 (TB 5 2 3 8)

(b) MŚ 1 1 3 29

(3) JS 2 4 31 *kukkuṭo'sityaśmanam upadatte (kuṭarurasiti va)* MŚ 1 2 2 17 The bracketed portion is not found in MŚ

(4) JS 2 1 46, 3 3 14 9 3 1,23 *syonam te sadanam kṛnomi, ghṛtasya dhārayā suśevam kalpayami tasmin sidamṛte pratitiṣṭha vrihinām medha sumanasyamanah*

Source—MŚ 1 2 6 19 (TB 7 5 2 3 and ĀpŚ 2 10 6 read *karomi* instead of *kṛnomi*)

(5) JS 9 3 3 *stṛnita barhih paridhatta vedim jāmim mā himsir amuyā śayanā darbhais tṛnita haritaih suparnair niskā ime yajamanasya bradhnah*

Source—MŚ 1 3 5 26 readings °*cami ma*°, *śayanā*, *suvarnaih*, etc and *santu* for *bradhnah* (cf KS 31 14)

(6) JS 3 3 12 *dabdhirnāmāsi*

Source—MŚ 1 4 2 4 (cf *dabdhir asi* TS 1 6 2 4, 1 6 11 6, KS 5 1, 32 1, ĀpŚ 4 9 13

(7) JS 9 1 4 5 10 4 24 *agneruȷȷıtımanuȷȷesam, somasyaham uȷȷıtım anuȷȷesam*

Source—MŚ 1 4 2 16 (Taıt School *ı e* TS 1 6 4 1 and ApŚ 4 12 4 read *aham* after *agneh*)

(8) JS 11 4 50 *undatır oȷo dhatta*

Source—MŚ 2 1 2 36 (TS 3 1 1 3 ApŚ 10 15 8 KŚ 25 11 22 read *balam* ınstead of *oȷo*)

(9) JS 11 4 50 *abaddham cakṣur ıtı*

Source—MŚ 2 1 2 36 (*a labdham cakṣur°*) cf TS 3 1 1 2 KŚ 25 11 24 *abaddham mano°*

Quotatıons from the Varaha Śrauta Sutra

(1) JS 10 5 6 *apabarhısavanuyaȷau yaȷatı*

Source—VŚ 1 7 4 57 The ımmedıately precedıng sentence ın the Bhasya ıs a quotatıon from MS 4 8 5 whıch ıs also found ın VŚ 1 7 4 29 It may be that both of these passages are quoted from VŚ

(2) JS 3 2 9—*apahata yatudhana ıtyavahantı*

Source—VŚ 1 2 4 47 The adȷacent passage *apahatam rakṣah°* ıs from ŚB 1 1 4 21

(3) JS 3 7 51 *usaputaır arpayantı* VŚ 3 1 2 1"

Quotatıons from Śankh ıyana Śrauta Sutra

(1) JS 10 1 15 24 *svahagnıı ı svāha somam svāha savıtaraı ı svaha sarasvatım svaha pusanam* BŚ 1 7 6

(2) JS 2 1 32 *ayurdā ası*

Source—ŚŚ 4 12 10 (cf *°agne sı* TS 1 5 5 3 VS ŚB ŚŚ 2 11 3)

(3) JS 6 6 24 *vasıstho brahma bhavatı*—ŚŚ 15 21 1

(4) JS 6 6 26—*vıśvamıtro hotā bhavatı*—ŚŚ 15 21 1

Quotatıons from Katyayana Śrauta Sutra

(1) JS 5 2 4—*madhyād avadyatı purvadhad avadyatı*

JS 6 4 2—*ma lhyat purvardhad avadeyam*

Source—KŚ 1 9 6 rea ls *madhy t purvārdhacca ava lanaı ı*

(2) JS 10 2 30—*dakṣiṇārdhān madhyāccāvadyati*

Source—cf KŚ 1 9 2,6 See also ApŚ 2 21 8 and TS 2 6 6 5

(3) JS 2 2 17, 10 5 62, 10 7 2 (a) *aindravāyavam gṛhṇati*, (b) *maitrāvaruṇma gṛhṇāti*, (c) *āśvinam gṛhṇāti*

JS 2 2 18, 3 5 9 Only 'a'.

JS 9 4 47—*maitrāvaruṇam graham gṛhṇati*

Source—(a) KŚ 9 6 6, ApŚ 12 14 8

(b) KŚ 9 6 8 (verb omitted)

(c) KŚ 9 7 7 cf ApŚ 19 2 9

(4) JS 5 1 13 *saha paśūn ālabhate* KŚ 22 3 28

Quotations from Bṛhadāraṇyakopaniṣad

(1) JS 1 1 5 *agṛhyo na hi gṛhyate* Bṛ U 3 2 25

(2) JS 1 1 5 *atrayam puruṣaḥ svayamjyotir bhavati* Bṛ U 4 3 9

(3) JS 1 1 5 *vijñānaghana evaitebhyo bhūtebhyaḥ samutthāya tānyevānuvi naśyati na pretya samjnasti*

Source—Bṛ U. 4 5 13

(4) JS 1 1 5 *aśiryo na hi śiryate* Bṛ U 4 5 15

(5) JS 1 1 5 *sa eṣa neti netmeti hovaca* Bṛ U 4 5 23

(6) JS 1 1 5 *śāntāyām vāci kimjyotirevayam puruṣa ātmajyotiḥ samrād iti hovaca* Bṛ U 5 4 11

(7) JS 1 1 5 *atraiva mā bhagavan mohāntam apipatat* Bṛ U 7 3 14

(8) JS 1 1 5 *na vā are moham bravimi avināśi va are ayam ātmā 'nucchitti dharmā mātrāsamsargastvasya bhavati* Bṛ U 7 3 15

CHAPTER II

The Contribution of the Śabarabhasya to the exegesis of the Older Texts—Vedic and Post Vedic

The Mimamsā Contribution to Rgveda exegesis

As the Purva Mimamsa deals primarily with the rituals in the Veda we little expect Rgveda passages discussed at great length here as they are discussed in works like the Nirukta There are however, fifty five citations from the Rgveda most of which are cited in connection with some theoretical discussions from the Mimamsā point of view

The citations from the Rgveda discussed here are divided into the following groups —

(1) Passages with regard to the interpretation of which Śabara makes a definite contribution

(2) Passages cited for determining the nature of the Vedic deities and their classification

(3) Passages that are shown by Śabara to be the sources of rules in later *smrtis*

(4) Passages cited to illustrate the Mimamsa stand point with regard to the Vedic ritual and to determine the most correct sacrificial procedure

The procedure generally followed in the following pages is as follows [1] First reference has been made to the Sutra or Sutras of Jaimini, the Bhāsya on which, discusses the particular Rgveda passage Then is explained the context and the contents of those Sutras which present the Mimāmsaka interpretation of the passage concerned Where necessary, an independent interpretation of the Rgveda passages accompanies and the ' notes at the end, bring out the modifications of the interpretation and the peculiar use made of the Rgveda passages in the Mimamsa School

GROUP 1

(A) The whole extent of *Śruti* literature is mainly divisible into two sections The *Mantra* section and the *Brahmana* section The first comprises verses or sacerdotal formulas while the latter is a sort of prose commentary on the former, explaining its ritual setting Regarding the significance of this two fold *Śruti* literature disputes arose between the dogmatists and the rationalists from the most ancient times The latter relying on reason and logic judged them as meaningless jargon serving no purpose whatsoever The former on the other hand

argued that as the employment of the *Śruti* texts in the sacrificial ritual which was the only purpose they served, was indicated by ritual prescriptions outside the texts, the question of their interpretation did not arise at all! They thus accepted the traditional texts as they were, without attempting to interpret them There was yet a third school of philosophers who maintained that the ancient ritual practices should be followed but not blindly, interpretation of texts rubricat ed in the ritual should be investigated into and religious practices should be altered if the interpretation resulted in such a demand All the Mimāmsakas belonged to this school They condemned the practice of learning the Vedas by mere rote, as foolish and improper! Yāska though not a Mimāmsaka may be regarded as one of the earliest adherents of this school Jaimini, following Yaska, tries to refute in one *adhikarana* (I ii 4) the arguments of persons (like the Kautsa of the Nirukta) on the one hand who regarded the Vedic texts to be incoherent pratings and the orthodox dogmatists on the other, who simply learnt by rote the words of the texts and blindly followed the ritual practices in which these texts were employed Jaimini lays down as many as twenty three Sūtras to consider the pros and cons of this question In this connection, Śabara takes up for discussion the following seven Ṛgveda passages, four of which are borrowed from Yāska s Nirukta which contains an older version of this controversy

(i) RV VIII 44 16

agnir murdha divah kakutpatih prthivya ayam apām retāmsi jinvati—
Śabara on JS I ii 31

Trans Agni is the head and height of the sky, Lord of the earth is he He quickens the seed of water

All orthodox systems of Indian Philosophy believe that the Vedas are *Srutis* i e 'revealed texts' with which no liberties can be taken Consequently, the *mantras* have the order of their words irrevocably fixed, for instance, in the *mantra* '*Agnir mūrdhā divah* etc' (RV VIII 44 16) the order of the words must be '*Agnir mūrdhā divah*' and not in any way changed Now, if the words of the *mantras* were to express a meaning they would express it even when their order is changed into '*Agnir divah murdhā* etc', and in that case there would be no sense in the fixing of their order Inasmuch as the ultimate effect *viz* the trans cendental one (*apurva*) proceeds from the fixed order of the sounds alone, the meaning of the words has no bearing on it This indicates that the words are not meant to be expressive of any meaning

This view has been refuted by arguing that the order of the words of the *mantras* is fixed as a rule no doubt but that is no authority why we should reject their meaning which suggests itself to us by their very appearance The words of the *mantras* thus denote their meaning and yet their order is to be maintained for the sake of an unseen result (*apūrva*) following from it

(ii) RV IV 58 3

catvari śrngā trayo asya pada dve sirse sapta hastaso asya
tridha baddho vrsabho roraviti maho devo martyam a viveśa—on JS I ii 31

Trans Four are his horns three his feet two are his heads and seven his hands Tied with a triple bond the Bull roars loudly, a magnificent God has entered into mortals

The *a priori* view is that certain *mantras* like the above one contain fanciful description of things that nowhere and never exist They are therefore not worth attempting any interpretation On the other hand if they are merely recited in connection with a rite as prescribed by the Vedic texts themselves some trans cendental result (*apurva*) would arise from them and thus they would serve a practical purpose

In answer to this, it is declared that these *mantras* are to be treated as instances of allegories alluding to various phenomena in the world

To explain the present verse —(*a*) The 'four horns' stand for the four priests,—(*b*) the 'three feet' for the three *Savanas* (morning midday and evening),—(*c*) the 'two heads' stand for the sacrificer and his wife,—(*d*) the 'seven hands' stand for the seven metres,—(*e*) the 'triple bond' refers to the three Vedas that embody the description of (*f*) the 'Bull' standing for the Sacrifice as one who brings about desirable results (*vrsabha*),—(*g*) '*roraviti*' means 'makes a sound and (*h*) the last quarter denotes that human beings are entitled to perform sacrifices [1]

(iii) RV I 89 10

aditir dyaur aditir antariksam aditir mata sa pita sa putrah
viśve deva aditih panca jana aditir jatam aditir janitvam—on JS I ii 31

Trans Aditi is heaven Aditi the firmament Aditi is the Mother, the Father, and the Son Aditi is all Gods Aditi is the five tribed populace Aditi is all that has been born and that shall be born

The *Purvapaksin* here urges that the same Aditi is spoken of as 'heaven and as 'firmament, as 'Father and as 'Mother, who can comprehend any such idea?

The *Siddhantin* refutes this view by arguing that the words 'heaven etc are to be taken in the figurative sense meaning thereby that Aditi is a very generous

1 Compare the explanation of this verse given by Patañjali Kumārila and Sāyana *Vide*, the present writer's article *BDCRI* 3 4

deity pervading the whole universe Thus the apparent self contradiction dis appears This very passage (RV I 89 10[1]) has been quoted by Yāska to illustrate the same point, in his discussion regarding the meaninglessness or otherwise of the Vedic Mantras, so it can be conveniently said that Śabara is indebted to Yāska for this citation

(iv) RV I 169 3

amyaka sa ta indra ṛṣṭir asme sanemyabhvam maruto junanti
agniś cid dhi smatase śuśukvan apo na dvipam dadhati prayamsi—on JS I ii 31

(v) RV X 106 6

sṛnyeva jarbhari turpharitu naitoseva turphari parpharika
udanyajeva jemana maderu ta me jarayv ajaram marayu—on JS I ii 31 41

(vi) RV VIII 77 4

ekaya pratidhapibat sakam saramsi trimśatam indrah somasya kanuka
—on JS I ii 31

Trans That weapon of yours O Indra stands firm The Maruts set their entire power in motion Even Agni burns resplendent on dry grass The food stuffs (i e oblations) hold him as water holds an island

Trans You are like two elephants urged by a goad active and smiting the foe like two bountiful ones (or two sons of Nitośa—Wilson) who shine while striking you are intoxicated like the cataka birds with water do you (render) my decaying mortal body free from oldage

Trans By a single effort Indra desirous of (*kanuka*) Soma drank thirty vessels (filled with *Soma*)

It has been urged by the *Purvapakṣin* that the meaning of a Vedic *Mantra* is unintelligible for instance the words in the above verses such as *amyak turpharitu parpharika* and *kanuka* are too queer to denote any meaning

Śabara meets the argument by remarking that the learned do arrive at the meaning of such strange forms with the help of the Science of Etymology Grammar and various commentaries on the Veda Śabara explains neither of these passages

The fact that Yaska mentions the two difficult words *amyak* and ' *kanuka* in an identical context and explains them later on in Nirukta 6 15 and 5 11 respectively leads us to the conclusion that Śabara borrows these instances of difficult Vedic passages from Nirukta itself implicitly agreeing to the explanation

given there With regard to the third passage, *i e* RV X 106 6a, Śabara remarks that the words '*jarbharī*' '*turpharītu*', having the form of words with dual endings, are understood to be the names of the twin gods, Aśvins, who are mentioned in the last verse (eleventh) of the same hymn Yāska explains this verse in Nirukta 13 5 while Śabara passes over the passage without explaining it, only asking us to resort to Nirukta in its double sense *viz* (*i*) The Science of Etymology and (*ii*) The Nirukta of Yāska It is not unlikely therefore that this illustration too, has been borrowed from Yāska's Nirukta [1]

(viii) RV III 53 14

kim te krnvanti kīkaṭesu gavo nasiram duhe na tapanti dharmam
ā no bhara pramagandasya vedo naicāśākham maghavan randhayā nah
—on JS I ii 31

Trans What do your cows do in the Kīkata country ? They yield no milk, nor heat the cauldron Bring to us the wealth of Pramaganda, O bountious one, grant us Naicāśākha (the city)

The *Pūrvapakṣin* argues If the *mantras* were to convey some meaning then they might be inseparably bound up with some impermanent things and thus become impermanent themselves Many of the *mantras* do refer to such evanes cent things for instance RV III 53 14 This *mantra* mentions Kīkaṭa, the name of a country, Naicāśākha, the name of a city and Pramaganda, the name of a king all of which are evanescent, having had a beginning in time If such *mantras* were meant to convey a meaning then it would follow that this *mantra* did not exist before the time of king Pramaganda For these reasons the *mantras* are meaningless

An answer to this is given once for all, under the Sutras 'There is only a similarity of sounds' (J S I i 31) There, it has been declared that words like '*babara* and '*prāvāhani*' are not the names of persons in flesh and blood, but designations of some eternal conceptions '*Babara*' is a word imitative of the sound produced by the blowing wind and the term '*prāvāhani*' signifies 'one who carries things in an excellent manner' Similarly, in the present case, words like '*Kīkaṭa*', '*Naicāśākha*' and '*Pramaganda*' denote some permanent concep tions and not any evanescent ones as the *Pūrvapakṣin* thinks Consequently there is no reference to a living person in the Veda

NOTES This is the main argument advanced by the Mīmāmsakas who believe that the *Śruti* literature is '*apauruṣeya*' and consequently reject its claim as a history of Aryan civilization We, however, now treat it as '*pauruṣeya*' literature ascribed to various 'seers of old

1 For Kumārila's interpretation see my article, *BDCRI* 3

Kikata—The name of this people residing in a country of the same name, occurs only in this one passage in the Rgveda They appear to be hostile to the Aryans and led by Pramaganda Some identify the term with Magadha and its inhabitants, but it is highly doubtful Kumārila suggests that the word means 'a miser that exists among all people'

Pramaganda—It is a name of some non Aryan prince Kumārila follows Yāska in explaining the term as a 'userer'

Naicāsākha—According to Śabara it is the name of a city Sāyana proposes another alternative meaning 'of low birth' Kumārila explains it as 'the wealth belonging to an impotent (*Nīcaśakha*) person'

(B) JS I iii 30

The subject matter of J S I iii 30 is to ascertain if the words found in the Veda are identical with those used in ordinary parlance Our discussions proceed upon the basis of ordinary experience which bears upon only such words as are in vogue in everyday life consequently if the words in the Veda were totally different from those in ordinary usage then there would be no sound basis to ascertain the meaning of the Vedic passages, which then would be untrustworthy

Śabara in this connection cites RV VI 16 34[a] *agnir vrtrāni janghanat* (May Agni kill the Vrtras)

Here the form '*Vrtrani*' (n) sounds strange, the form used in common parlance is '*Vrtra*' (m) Again it is well known that it was Indra and not Agni who killed the demon Vrtra Hence the doubt

The final view stated is A word in the Veda does not differ in its meaning from the same used in common parlance though occasionally the secondary *i e* the figurative or the etymological sense has to be resorted to in the former Archaic forms of words are comparatively very rare and they duly remind us of the correct ones

(C) JS VI i 50

Context and contents of the Sutra In the course of the discussion as to whether a particular *varna* or a particular caste is entitled to install the Sacred Fire, Jaimini declares[1] that a *Rathakara i e* 'Chariot maker' is entitled to install the Sacred Fire and that he is inferior to the three higher '*varnas*', though superior to the Śūdras who are denied the privilege of installing the Sacred Fire and that the word '*Rathakāra*' Jaimini adds[2] does not denote any person who is a 'chariot builder' but signifies on the strength of Vedic indications, a certain caste (popularly) known as '*Saudhanvana*

1 JS VI i 44

2 JS VI i 50

Śabara refers to the Ṛgveda verses I 110 4 and VIII 75 5 as the required Vedic indications on the point

RV I 110 4

vistvi sami taranitvena vaghato martasah santo amrtatvam anasuh
saudhanvana ṛbhavah suracaksasah samvatsare samaprcyanta dhitibhih

Trans When they (i e Rbhus) had served with seal at sacrifice as priest,
They mortals as they were gained immortality
The Rbhus children of Sudhanvan bright as suns
Were in a year s course made associate with prayers (GRIFFITH)

RV VIII 75 5

tam nemim rbhavo yatha namasva sahutibhih nediyo yajnam angirah

Trans. As craftsmen bend the felly so bend at our general call come nigh, Aṅgiras, to the sacrifice

These verses indicate that Saudhanvanas mean the Rbhus whose profession was to fix up the tyres of the wheels of a chariot They are thus *Rathakaras* (chariot makers) par excellence and hence are entitled to install the Sacred Fire

The decision arrived at in the present *adhikarana* is known as the *Rathakara maxim* which means that the current sense steals away the etymological sense'

Śabara s quotation *nemim nayanti rbhavo yatha*' is not traced to any Vedic work However, RV VIII 75 5 comes nearest to it though the use of the root '*nī*' for the original *nam* cannot be satisfactorily explained

(D) JS X i 32

Context and Contents of the sutra In the case of the *Sautramaṇi* sacrifice (which is performed after the model of *Agnīsomīya* animal sacrifice) the victims are offered to Aśvins Saraswatī and Indra while the *paśu puroḍāśa* (animal cake) is offered to a different set of deities viz Varuna Savitr and Indra[1] This apparently goes against the sacrificial dictum[2] that the *paśupuroḍāśa* offerings are offered in honour of the same deity or deities to whom the victims are dedicated

The final conclusion however arrived at in the present *adhikarana* is that the divergence seen in the case of the *Sautramaṇī* sacrifice is only apparent It can be shown that the deities are the same though a little modified To explain Indra is common to both the rites (though the order is changed) while Savitṛ

1 Vide ApŚ 19 2 1 and AŚ 3 9 1 2
2 Vide TS. 6.3.10 and ŚB 3 8.3 1

and Varuna (the deities of the *paśupuroḍāśa* rite) are only verbally modified forms of Saraswatī and Aśvin (the deities of the animal sacrifice) There is no incongruity here because it is understood that the former names are really those of the latter deities, only that they appear in their partial verbal forms and accompanied by other letters Thus, in the first pair the letter '*sa*' is common while in the second the letter '*va*'.

Śabara states here a maxim in support of this (strange) identification It is quite possible, he says, for the component parts to signify the composite whole and thereby signify what is denoted by the whole To illustrate, as soon as '*gavī*' and such other corrupt forms are heard, the correct form '*go*' (a cow) occurs to our mind simply because the sound '*ga*' forms a part also of the latter (i e '*go*') Take another instance,

RV. VI 61 3

sarasvatī devanido nibarhaya prajām viśvasya bṛsayasya māyinaḥ

Trans Destroy, O Saraswati, those the haters of Gods the brood of every Bṛsaya, skilled in magic

In this verse addressed to Saraswati, there occurs the word Bṛsaya which signifies or brings to our mind the word *bṛhat* (*i e* 'great' or 'big') the real significance of the word, due to the common letter '*br*'

NOTES —*Bṛsaya*, according to Sāyana, is another name of Tvastṛ the father of Vṛtra Grassman, rightly takes it to mean 'magic worker' which should here be taken to mean sorcery or black magic Śabara, in any case, seems fantastic both in his meaning as well as the process by which he arrives at it One is here reminded of what Yāska says regarding the derivation of queer words *avidyamāne samanye api akṣaravarṇasāmānyāt nirbruyāt, na tu eva na nirbruyāt*[1] Can we postulate here, that Śabara was supported at least by tradition when he understands *Bṛhat* by the expression *Bṛsaya*?

This discussion, it will be remembered, creeps in, in order to support the identification of Savitṛ and Saraswati so also Aśvin and Varuna From this, it is abundantly clear that that the Mīmāṃsakas believe in the verbal character of the deities[2] A deity has no corporeal form nor it is believed to bring the fruit of the sacrificer's actions It is thus cast to the status of an implement among many others, required for the conducting of a sacrifice (which is the *summum bonum* for a Mīmāṃsaka) It seems, from what he says in the next Sūtra, that the Sūtrakāra Jaimini himself is not quite satisfied with this identification based on a mere verbal semblance and hence offers an alternative explanation in the very next Sutra, which to all appearance seems quite reasonable

1 Nirukta, 2 1

2 Cf Śabara on JS X, iv 23

(E) JS X iii 13 15

Context In connection with a sacrifice in which a white goat is immolated in honour of Vayu (TS 2 1 1) there are two 'sprinklings (*aghara*) of clarified butter offered into the fire along with the recitation of the verse RV X 121 1 This *animal sacrifice being a modificatory one*, borrows details of its procedure from the model sacrifice (*i e* the *Āgnisomiya* sacrifice) In the latter out of the '*agharas*' the first is in honour of Prajapati whom the sacrificer prays inward without reciting any mantra and the second one is in honour of Indra accompanied by the recitation of the mantra MS I 1 13

The question to be considered here is Is the verse RV X 121 1 to be recited at the first offering (*aghara*) or at the second at the *Vayu* sacrifice?

The Purvapaksin proposes The verse RV X 121 1 should be used at the first offering because Prajapati is eulogised in it

hiranyagarbhah samavartatagre bhutasya jatah patireka asit
sa dadhara prthivim dyam utemam kasmai devaya havisa vidhema

Trans In the beginning rose Hiranyagarbha
Born Only Lord of all created beings
He fixed and holdeth up this earth and heaven
What God shall we adore with our oblation? (GRIFFITH)

Here in the *Pada* *b* the term '*ekah*' (*i e* Only Lord) stands for Prajapati (Lord of creation) because prior to the appearance of the creation he alone existed This verse thus speaks of Prajapati and hence it would be most appropriate[1] *to use it at the first* sprinkling which he offered to the same deity *viz* Prajapati The second sprinkling on the other hand being dedicated to Indra this verse would not be appropriate in that context

In answer to this the conclusion is that the verse RV X 121 1 appertains to the second *aghara* because it is this that needs the mantra There being no *express statement to the contrary* the first sprinkling' *at this modificatory sacrifice* must be *sotto voce*, in honour of Prajapati as is done in the model sacrifice The second 'sprinkling *on the other hand is accompanied by the recital of a* verse and hence it is reasonable to hold that the sacrificial direction enjoining the employment of the verse RV X 121 1 pertains to the second 'sprinkling and not to the first

As regards the indication of the verse RV X 121 1 it has been argued that the 'One deity eulogised in this mantra is none but Prajāpati all this is but partially

1 According to the dictum laid down in AB 2 2

true RV X 121 1 which speaks of the 'One Being', can as well be taken as eulogising Indra Indra too existed before all creation and is the 'One Lord' of the Universe, which owes its origin to Him The following verses may be cited to support the view

RV VI 47 15

ka im stavat kah prnat ko yajāte yad ugram in maghavā viśvahāvet
padāv iva praharann anyam anyam krnoti purvam aparam śacibhih

RV X 54 3

ka u nu te mahimanah samasyāsmat purva rsayo ntam āpuh
yan mataram ca pitaram ca sakam ajanayathas tanvah svāyah

The verse RV VI 47 15 appears in the hymn addressed to Indra and hence is related to Indra Śabara paraphrases it as 'Who can eulogise him? who makes an offering to him? or who offers a sacrifice to him?'—all this shows a certain amount of uncertainty 'He alone does (or creates) all this, just as the man while walking makes the fore foot backward and the hind foot forward alternately, so does he all this' Now if he does all this then by doing it before everybody he is '*One* Similarly the second verse RV X 54 3 could be explained as follows (*a b*)—'Which sages even among our ancestors could comprehend the bounds of the entire greatness of this deity?' (*c d*) 'He is one, who has generated his parents from his own body and as such is anterior even to his parents—what, to say of other persons?' Thus it becomes established that Indra is 'one', the 'one deity' spoken of in RV X 121 1b Consequently there is no incongruity in employing the mantra RV X 121 1 at the second 'springkling' in the *Vayavya* animal sacrifice

NOTES —This is perhaps the first attempt to show that Hiranyagarbha is Indra This was possible because of the vagueness of the conception of Hiranya garbha and secondly the Mimamsakas cared more for the employment of these verses in the ritual setting as enjoined by the Brahmana passages, rather than for the exact interpretation of the words of the verse

The phrase '*Kasmai devaya*' occurring in the refrain of the hymn RV X 121, presents a difficulty as regards its exact significance It is interesting to note here that Śabara interprets the word '*kasmai*' in the light of the same mantra '*Kasmai*', observes Śabara is the shortened form of '*ekasmai*' meaning 'one deity' *i e* the deity who was alone before the creation of the Universe Śabara, here rejects the traditional meaning attached to the word '*Ka*' and goes into the etymological meaning of the term He takes it to be a case of *aphaeresis i e* dropping of the initial letter (e g *Skt* *Loka* and *Uloka*, *Pidhana* and *Apidhana*

GROUP 2

Passages cited for determining the nature of the Vedic Deities

JS IX i 6 10 forming what is known as the *Devatādhikarana*, discuss an interesting topic *viz* the nature of the Vedic Deities We read in Vedic literature graphic descriptions of various Deities—their parentage physique, their associates and various interesting anecdotes connected with them

The problem raised here is whether the Deities have in reality, material bodies of flesh and blood or the descriptions seen in the Vedic texts are mere allegories

The *Pūrvapakṣin* states that the *motif* of the entire Vedic ritual is to please the Gods so that our happiness in this life as well as in the next might be ensured These Gods or Deities who are the objects of our worship and adoration accept with their material bodies all that we offer them in sacrificial performances and they in return extend their favour and protection towards us The deities are, therefore just like our guests whom we entertain with gift and service, the only difference being that a Deity is invisible to the mortal eye That the Deities have got limbs like human beings is indicated beyond doubt by the following Vedic passages *Smṛti* texts and custom also corroborate this view regarding the form of the Deities

The *Purvapakṣin* refers to the following RV verses mentioning the various limbs of the Vedic Gods RV 10 47 1 speaks of the 'right hand' of Indra, 3 30 5 mentions the handful' of Indra 10 116 7, 1 95 10 8 77 4 speak that Indra drinks soma as human beings do RV 10 80 10 7 32 22 and 2 26 3 say that Indra lords over land and wealth and bestows them to his devotee All these passages speak of the corporeal nature of the Deities

Śabara dismisses the view as follows —The *Purvapakṣin* is labouring throughout under wrong impression The idea that the Deity is the prompter of every sacrificial performance is not correct It is as a matter of fact the transcendental merit (*apūrva*) arising out of the sacrificial performances that should be regarded as the principal factor in bringing about the desired fruit It is the fruit that is desired by the man all his activities are with a view to achieve his own purpose and not that of the Deity The Deity which is spoken of in connection with a sacrifice is only a subordinate factor[1] and presents itself only as a receptacle of the offerinsgs It is clear from this that it is the objective of the sacrifice i e *apūrva* (for the time being) that induces a man to go in the sacrificial performances

Coming to the form of the Deities it must be remarked that the *Purvapakṣin* bases all his ideas about the form of the Deities on a superficial study of the texts

1 *Vide* JS VIII 1 32-4

The *Smṛti* passages and customs that speak of the bodied nature of the Deities have their origin in the misinterpretation of those Vedic passages Careful study of those passages will clear off those notions It is nowhere declared in terms clear and distinct, that the Deities are possessed of physical forms The indicative texts, adduced by the *Purvapakṣin*, do not prove beyond doubt his thesis They present no difficulty of interpretation even without assuming physical forms of the Deities Thus, RV 10 47 1 does not mean that Indra has a right hand what it means is that "we have taken hold of what is Indra's right hand" This does not necessarily imply that Indra has a hand, it is simply a glorification of Indra's sovereignty. Even if it be granted that Indra has a hand yet the grasping of it is not a perceptible fact and hence to that extent the statement must be taken (even by the *Purvapakṣin*) as a mere eulogistic description, in order to save it from absurdity The verse, therefore, simply indicates the presence of the Deity Indra, the sense of the eulogy being as follows "The Deity, Indra is such an efficient instrument of accomplishing the desired result that it accomplishes on being invoked in the same manner as being endowed with intelligence, body limbs etc ' Indra is thus invoked and told, "We have taken hold of your right hand"—which only means 'We depend on you", and the purpose served by the mantra is only to remind us that we should proceed to perform the rite in honour of this particular Deity Indra Similarly, RV 10 18 1^{c}, '*cakṣuṣmate śṛṇvate te bravimi*' ("I invoke thee possessed of eyes") does not indicate the presence of eyes of Indra but is a mere glorification of him It should be noted here that eulogy is possible even by superimposing attributes that do not really exist Vedic literature abounds in eulogies of this kind For instance, in the verse RV 10 94 2 and 10 75 9

In the first verse the power of speech is attributed to stones, and in the second the river Sindhu is spoken of as a sentient being yoking her own chariot to rush forth

The passages adduced by the *Pūrvapakṣin*, therefore do not prove the existence of any physical body of the Deities, consequently the mention of various limbs of the Deities should be taken in a metaphorical sense

Śabara in another place[1] records in all, three views regarding the conception of a Deity prevalent in his time

(i) A Deity is a being who is described in Itihāsa and Purana as living in heaven, for example Agni, Indra, etc This view has been rejected as it excludes terrestrial Deities such as '*Śardula*' (Tiger) as well as those that preside over (Divisions of) Time such as '*Masa*' (Month) and '*Samvatsara*' (Year), which are spoken of in orthodox literature

1 Under JS X iv 23

(ii) The term 'Deity' denotes just those to whom the name has been applied in Vedic texts *e g* Agni, Vāta, Surya (VS 14 20) This definition excludes the non Vedic Deities and even some of the Vedic ones

(iii) A Deity, therefore, is that to whom either a hymn[1] or an oblation is dedicated as prescribed in the scriptures, may it be sentient or non sentient, corporeal or incorporeal

NOTES —It is clear from the above controversy that the Mimamsakas do not regard the Deities as objects of worship nor believe that they exist anywhere except in the words of the Vedic texts They are only eternal concepts, since they are described by the eternal, self evident Vedas It is interesting to note that while the Rgveda hymns are inspired by the living faith in the Deity which was an object of worship, the Mimāmsaka wonders how the deity can be simultaneously present in different places where She is invoked[2] Parthasārathi and Khandadeva, however, cannot bring themselves round this view propounded by older Mīmāmsakas Parthasārathi says[3] that the Gods serve in the sacrifices even after assuming that they possess physical form Khandadeva observes 'My speech gets soiled by uttering the above view (about Gods), and hence I take recourse to the remembrance of Lord Hari '[4]

This leads us to the question as to what may be the reason of making all these attempts to deny the existence of the bodies of the Gods ?

There is a doctrine of the Mimāmsakas that the letters of the mantras are unalterable If a single syllable is omitted or transposed or if in the place of a particular word any synonym of it is used, the mantra will be defective and will not produce the desired effect Hence it is necessary that a *mantra* should be correctly pronounced The sacrificer and the priests are not required to see that the Gods are present at the time of the performance, but they should only take care that they commit no mistake in uttering the mantras They have nothing to do with the Gods as actual persons but they have only to deal with their names Hence arises the belief that the Gods exist in names and the Mimamsakas have arrived at the conclusion that the Gods are identical with their names It will be noticed that the Vedic conception of God had no active place in the Mīmāmsā scheme and as a natural consequence it gradually faded away In its zeal for the Veda the Mīmāmsā manages to preserve the Book only to miss the spirit including a living faith in God[5] The Deities being so materialised, the Mīmāmsaka freely allowed the tendency of deifying animals and such other objects in nature

1 e g RV 1 94.
2. *Prakaranapañcikā* 183 (Chowkhambā ed)
3. *Sāstradīpikā* 540 (Nirnayasāgar ed)
4. *Bhāṭṭadīpikā* 3 33 (Mysore ed)
5 CHATTERJI and DATTA *An Introduction to Indian Philosophy* 384.

An old version of the present discussion regarding the conception of a Vedic Deity, is found in Nirukta VII 6-7 wherein Yāska gives in all four views, and Śabara concurs with the last and the established one viz 'though really unanthropomorphic, the Deities assume anthropomorphic appearance for receiving sacrificial gifts.'

Besides the two classes of Deities *viz* '*Sūktabhāk*' and '*Havirbhak*', Yāska gives two more '*Ṛgbhāk*' (to whom a verse or verses are addressed) and '*Nipātabhāk*' (who are incidentally mentioned)

Of the ten Ṛgveda verses cited by Śabara, five *viz* RV. III 30 5, X 116 7, X 95 10, X 94 2 and X 75 9 are reproduced from Nirukta VII 6 7.

GROUP 3

Passages that are shown to be the sources of rules in non Vedic works like *Smṛtis*

A number of commands like the following, are laid down in various Smṛti-works —(*a*) 'Places for drinking water should be set up', (*b*) 'One should keep a tuft of hair on the head'

The question whether these commands are as much authoritative as Vedic texts themselves, in the matter of dharma, is discussed by Jaimini in I iii 1 2

Apparently it would seem that the rules and regulations laid down in *Smṛti*-texts (like the two quoted above) cannot have the same authority as the '*Śruti*' (*i e* the Vedas) has The former treatises are attributed to persons in flesh and blood and hence can be fallible, as against the latter which are eternal, impersonal and hence infallible Consequently, all *Smṛti* rules should be disregarded on the ground of their being human deliberations with no authority on matters religious

This view is refuted in the second Sutra —"The non-Veda texts (like the *smṛtis*) are trustworthy, as there would be inference (*i e* assumption of the basis in the Veda) from the fact of the agent being the same"

The non Vedic texts like *smṛtis*, too, are authoritative because it is well known that the authors of these works were very scrupulous and staunch followers of the Veda They would not have tolerated even the slightest deviation from what is stated in the sacred texts, muchless they themselves would lay down any course of action, not authorised by those texts The only thing that those *smṛti*-writers did, was that they re stated in their own words and in a well arranged manner, the same rules and dictates of the Veda It is, therefore, no unwarranted assumption to hold that every statement of theirs, has some basis in the Veda *i e* the 'revealed texts'

Coming to the *smṛti* passages cited above it can be said that 'setting up a drinking booth' is a philanthropic action referred to in the Ṛgveda verse X 4 1cd

dhanvann iva prapā asi tvam agna iyakṣave pūrave pratna rājan

Trans You are like a fountain in the desert, O Agni to a man who worships you, O Ancient King

Again, the custom of 'keeping a tuft of hair' which serves the purpose of indicating the *gotra* of a person is alluded to in the Ṛgveda verse VI 75 17

yatra bāṇāḥ sampatanti kumāra viśikhā ivatatrā no brāmhaṇaspatir aditiḥ śarma yacchatuviśvahā śarma yacchatu.

Trans. Where the (flights of) arrows fall like boys with their locks dishevelled, there may Brahmanaspati and Aditi grant us protection for all days

These examples sufficiently illustrate the fact that every rule laid down in orthodox *smṛtis* has for its basis some or the other Veda texts (may it be extant or otherwise) It is in this way, that the trustworthy character of *smṛti* treatises is established by the Mimamsakas

NOTES —The above discussion it will be seen is important, as it explains the Vedic basis of Hindu customs, secular law, duties of castes and states in life etc etc From the most ancient times the Vedas have been looked upon as a source of dharma[1] However, they do not lay down positive precepts on those various topics, they *contain only incidental references to these matters* Such references which are found scattered in the entire Vedic literature[2] are all relegated to the *arthavāda* section by the Purva Mimamsā System Yet these *arthavadas* form syntactical unity with the positive injunctions (*vidhis*) in the Veda and hence are equally authoritative They indicate with sufficient clearness the state of things in that ancient society and it is no wonder that the authors of the orthodox *smṛtis* who had sufficient knowledge of that state, laid down their precepts in *strict conformity with the Veda indications It is due to this basis of the smṛtis* that they are held in such a high esteem by Jaimini who is very critical in examining the validity of human statements

GROUP 4

Passages cited to illustrate the Mīmāmsā stand point with regard to Vedic ritual

(A) The subject matter of the Pūrva Mīmāmsā System is dharma (*i e* duty), and the Veda is the only means of obtaining valid information on that subject

1 *Vide* Gautama Dharma Sutra 1 1 2 and Āpastamba Dharma Sutra 1 1 1 2
2 *Vide* RV I 124.7, II 17 7 IV 5 5 TS 2 5 2 7, 3 1 9 4

In order to establish the validity of the Vedic texts the eternality of 'word' and what is denoted by it has to be proved Jaimini therefore discusses the pros and cons of the problem in greater detail and finally asserts that his view is authorized by the Veda itself Śabara quotes the relevant text which reads as follows —

RV VIII 75 6

tasmai nunam abhi lyave vaca virupa nityaya vrsne codasva sustutim

Trans Now O Virupa rouse for him the mighty God who is (kindled) at dawn a fair praise with speech that is eternal[1]

Regarding the general nature of dharma prescribed by these eternal 'revealed text', Śabara remarks that sacrificial performance is its essential feature as is declared in the Veda itself RV X 90 16ab

yajnena yajnam ayajanta devas tani dharmani prathamany āsan

Trans By sacrifice did the deities offer sacrifice and these were the earliest dharmas

Consequently works on Mimamsa are found to be replete with Vedic texts discussed or referred to in order to determine the most correct sacrificial procedure

(B) The Veda is defined as the collection of *mantras* and *brahmanas*[2] Of mantras no scientific definition is possible hence more logical writers on Mimamsa have contended themselves with explaining mantra as a name including all those passages to which the learned apply that name

Jaimini defines mantra as the texts that are expressive of mere assertion of things that are connected with prescribed acts the rest of the Veda is known as *brahmana* This definition is only illustrative as there are certain texts which are not expressive of any assertion and are yet called *mantra* *e g* VS 24 20

Mantras are classed under three heads[3]— (1) a *Rk* (2) a *Saman* and (3) a *Yajus* A *Rk* is defined in JS II i 35 as a mantra divided into feet' that is into certain well defined parts on the basis of meaning As an instance Śabara quotes RV I i 1

agnim ile purohitam yajnasya devam rtvijam hotaram ratnadhatamam

1 It is hardly possible that the eternality of speech i e a word—a theory very late in origin was ever meant in the Rgveda *Nityaya vaca* can be rendered into English as with ceaseless voice

2 Āpastamba Paribhasa Sutra I i 33

3 TB 1 2 1 26

Trans I praise Agni, the Priest God, the *Rtvij* of the sacrifice, the *Hotr*—(priest), the best treasure of wealth

The phrase 'on the basis of meaning' in JS II i 35 should not be taken in its strict literal sense, that is to say, the name mantra does not cease to apply to those Rks in which the metrical foot does not make a complete sense, for example, RV I i 2

agnih pūrvebhir rsibhir īdyo nūtanair uta sa devām eha vaksati

Trans Agni by ancient seers and by new, is worthy to be praised He shall bring hitherward the Gods

The name '*Sāman*' is applied to the music to which certain mantras are set [1] The term *Yajus* is applied to all those mantras that are neither arranged in metrical feet, not set to music [2]

The Vrttikāra in his *Vrtti* mentioned in the Śabara Bhāsya, has exemplified fourteen kinds (1) Mantras ending in '*asi*', (2) those ending in '*tva*', (3) expressive of eulogy, *e g* RV VIII 44 16, (4) questioning (*e g* RV I 164 34), (5) description (*e g* RV I 164 35) etc etc This classification is by no means exhaustive, *e g* the *mantra* RV I 24 11*a* has the word '*tvā*' in the middle instead of in the end as said above

As regards the brāhmana portion, the Vrttikara, quoted by Śabara, exemplifies twelve divisions based on some characteristic marks (1) Frequent use of the word '*iti*', (2) containing the expression 'so he says', (3) narrative, (4) ratiocinative, (5) expressive of derivation, (6) deprecatory, (7) eulogistic, (8) indicative of doubt, (9) injunctive, (10) descriptive of other's action, (11) descriptive of ancient custom, and (12) indicative of emphasis

This classification of *Brahmana* passages is not scientific, it is only illustrative The above mentioned characteristics are shared by mantras also Śabara points out ten such cases RV X 119 1[a], VII 41 2[d], I 116 3*a*[3] I 2 4[c], X 117 6[a], VIII 44 16[d], X 129 5[b], X 117 5[a], VIII 21 18[d], and X 90 16[a] are exceptions to characteristics Nos 1,2 3,4,5,6,7,8 9,10, and 11 respectively

(C) JS III V 37

Context and contents of the Sūtras In a Soma sacrifice the priests drink the soma juice remaining *in various cups after it has been offered to various deities* SB 4 2 1 29 declares that the residue should be drunk by the priests

1 JS II i 36 and VII i 1 21

2 *JS II i 37*

3 All printed editions of the Śabara Bhāsya read '*ugro*' instead of original '*turgo*' in the Rgveda. It is not traced in any of the Vedic texts

Here the question arises as to who should first drink from the residue The prima facie view is that it is the *Adhvaryu* who holds the soma cup in his hand and hence it is reasonable that he should drink first[1] The *Siddhāntin* argues that it is against Vedic indication RV X 94 2 and V 43 3 allude to the custom that the *Hotr* is the first man to drink the *Soma* juice

RV X 94 2

ete vadanti śatavat sahasravad abhikrandanti haritebhir asabhih
vistvi gravanah sukrtah sukrtyaya hotus cit purve havir adyam aśata

Trans —These (pressing stones) with their green tinted mouths roar like hundreds and thousands The meritorious stones due to their merits ate up from the sacrificial oblations that was meant for eating even before the *Hotr* priest did

RV V 43 3

adhvaryavaś cakrvamso madhuni pra vayave bharata caru sukram
hoteva nah prathamah pahy asya deva madhvo rarima te madaya

Trans —*Adhvaryus* having made the sweet (*soma*) juice ready bring the beautiful and bright juice to Vayu O God as our *Hotr* priest be you first to drink it we offer you of the mead for your joy

Notes —The Mimamsakas claim to be the strictest adherents of the ancient Vedic culture which was pre eminently a sacrificial cult They were therefore most scrupulous even in the most minor details of religious performance and did not tolerate even the slightest deviation from the directions of the Veda which is the only sacred source of information regarding dharma In the absence of these directions they sought for their guidance some allusions if any on that point embodied in the Veda itself It was only when neither of them could be found that they allowed human reasoning (*laukika nyaya*) to creep in This explains why the Sutras *lingacca* which refers to Veda indications occur every now and then in Jaimini s work[2]

Conclusion

The following facts may be pointed out in connection with Śabara s method of dealing with Rgveda verses

(1) Śabara highly speaks of the immense help[3] rendered by the Science of Etymology and Grammar in interpreting Rgveda verses

1 On the ground of the max m *prathamatyage manabhāvah*

2 *Vide supra* Group 3 for the Ved c basis of customs and pract ces

3 *Vide* under J S I i 41 and I ii 10

(2) Śabara seems to have been very much influenced by the canons of Etymology laid down by Yaska in his Nirukta[1] Moreover he reproduces a number of etymological explanations of words[2] given by Yaska

(3) Śabara is inclined to interpret Rgveda verses as well as words in a sense suited to the ritualistic purposes He looks upon the Rgvedic Gods as mere recepients of oblations and not as representing some phenomena in nature as Yaska holds

(4) Besides their use at the sacrificial procedure Śabara (and all Mimamsakas for the matter of that) looks upon Rgveda verses as containing the most authoritative record of customs and laws religious as well as secular

Purva Mimamsa and Samaveda

The particular music or melody to which a *mantra* is set is called '*saman*[3] Under JS 7 2 1 21 Śabara says that the various *saman* names— *Rathantara*' etc should be taken as denoting music Each *saman* (chant) is primarily connected with certain verses *e g* when we speak of *Rathantara* without further qualifications the verses meant are RV 7 32 22 23 (— SV 2 10 11 '*abhi tva*) and when one refers to the *Vamadevya saman* without more qualifications the verses intended are RV 4 31 1 3 (= SV 2 87 89) These are called the 'own verses of the respective *samans* and that one verse occurring in the '*purvarcika* of SV which is the first in the *saman* as set out in the '*uttararcika*' portion is called the '*yoni* of the *saman*[4] But the verses that are the 'own verses of a *saman* can be sung to another melody So the word *saman* as applied to *Rathantara Brhat Raivata* and others means simply a melody and not one or more *rk* verses that are sung The same conclusion is reiterated in 9 2 1 2 Further Śabara tells us that *saman*' is only an attribute (*guna*) of the *rk* (9 2 3 13)

Samans have been divided into several kinds *Rathantara Brhat Vairupa Śakvara Raivata* etc This division is based upon the different methods of singing *e g* the *Brhat saman* is to be sung with force and very loudly while the *Rathantara* is sung not loudly nor with force[5]

Śabara says that there are a thousand (numberless) means of adding to the charm of the melody For the purposes of securing the required musical charm it becomes necessary to have recourse to (*a*) modification of the syllables of the mantra text (as in *o gna i* for *agne*) (*b*) disjunction (*viślesa*) (*c*) withdrawal (*vikarsana*) (*d*) repetition (*abhyasa*) (*e*) pause (*virama*) (*f*) *stobha* etc (9 2 29)

1 See the etymologies of words like '*brsaya* (JS X i 32) *uruka* (JS IX iv 22)
2 E g *acārya* (JS I iii 13) *daksina* (JS X ii 45 47) *adhvaryu* (JS X iii 63)
3 JS 2 1 36
4 JS 7 2 17
5 JS 9 2 46

(1) (a) JS 2 1 32 *ise tva* (TS 1 1 1 1)

Translation—For food thee

Context—This is a mantra for the adhvaryu at the *Darsapurnamāsa* sacrifice The formula given above accompanies the cutting of a branch of a *palasa* tree by means of which calves are driven away from the cows when the milk is required for the offerings

Mimamsa —Inasmuch as the Mimamsa studies the import of Vedic passages from the point of view of their injunctive nature it is found most convenient to divide the entire Vedic literature (i e *Śruti*) into two broad divisions *viz* the *Mantra* section and the *Brahmana* section The latter are Injunctive sentences that have something to do either directly (as in the case of *vidhi mantra* and *namadheya*) or indirectly (as in the case of *arthavāda* passages) with the performance of a Vedic act *Mantra* is a term applied to a text which functions only during the performance of an act by expressing (*i e* referring to) the mere action that is to be performed or is being performed Vrttikāra as mentioned by Śabara cites as many as 14 kinds of *mantras* the present text is cited as an example of mantra ending in '*tva* This function of a mantra becomes abundantly clear when Jaimini places this word together with the word '*vidhi* (an injunctive passage) to bring out the distinction between these oft used terms (at JS 2 1 30)

(b) JS 2 1 47 *ise tva urje tva* (TS 1 1 1 1)

Translation—For food thee for vigour thee

are two separate units (sentences) in the passage and the first one is to be used for cutting while the other for planing the branch Wherever this mantra passage occurs Āpastamba treats it as composed of two *yajuses* or formulas Baudhāyana (1 1), however, *favours the other view In ŚB 4 3 1 17 this passage is found used* in a different context wherein it is treated as a composite one with the first part the *Adhvaryu* takes hold of the *Soma* cup, while with the second the *Pratiprasthātr* priest holds the cup

It becomes quite apparent from the facts given above that Purva Mimāmsā has little bearing upon actual performances, it has no *direct concern with the actual performance whether the whole of a passage (mantra) or its part is to be recited,* and so on What it is directly concerned with, is to see what the actual teaching of the Vedic texts is It carried on its investigation purely from the point of view of correct and logical interpretation of a Vedic passage In the present instance, Śabara illustrates the principle of syntactical split, with the help of the passage given above He quotes *the view* of Āpastamba, so *far as it* can *agree with it, leaving aside the other alternative as incorrect and illogical from the* Mīmāmsā stand point

Jaimini (2 1 35 7) classifies mantra in three broad divisions a *rk*, a *sāman* and a *yajus* Of these a *rk mantra* and a *sāma mantra* is a complete unit in itself, but a *yajus mantra is composed of more than one unit It may be sometimes* divided (as in the present case) into two or more independent sentences (*Yajuses*) Thus the mantra TS 1 1 1 is to be divided in five parts (*yajuses*) *ise tva*—used for cutting the *palāśa* branch (2) *urje tva* used for planning the same branch (3) *vāyavah stha* used for driving away the calves from the cows when milk is required for the *Darsapurnamasa* offering (4) *devo bahvīh* addressed to the cows for their strength and (5) *yajmānasya pahi* addressed to the *palaśa* branch[1]

(2) (a) JS 2 1 46 *devasya tva savituh nirvapāmi*

Translation On the impulses of the god Savitr with the arms of the Aśvins, I offer thee

Mimamsā —This *mantra* has been cited by Śabara to illustrate a *vakya* (a sentence) which has been defined by Jaimini (2 1 46) as a group of words which expresses a single purpose and is so syntactically connected that on being split up, is incapable of effecting that purpose The whole of the above mantra passage *is used for offering (nirvapa)* The act of *nirvapa is the one single* purpose served and hence the principal factor The clauses '*devasya prasave, aśvinoh*', and '*pūsno* ' are only qualifying adjuncts and hence must not be mistaken for independent sentences ('*yajusas*')

1 *Vide* Apś 1 2 BB 1 1 MŚ 1 1 1 and KŚ 4 2 1 11

(b) JS 2 1 47 The above conclusion has been referred to in course of dis cussion regarding the principle of '*vakyabheda* (syntactical split)

(c) JS 9 1 36 37 and 38 39 (1st interpretation)

Mimamsa —Herein are mentioned in all four deities Savitr Asvins, Pusan in addition to the principal deity Agni to whom the oblation is offered

Now there is the Saurya sacrifice which is a modificatory rite of the Darśa purnamasa sacrifice Consequently, the present mantra is transferred to that context and the question of '*uha*' arises It is the Agni whom the rice cake is offered that is it is the word Agni that reminds us when recited of the principal deity of the rite Thus it forms an integral part of the rite not so the other words Savitr, Pusan and Asvin (those deities for the matter of that) This being the case, it is reasonable that only those words that are vitally connected with rite should be so modified as to suit that particular rite all the rest remaining unchanged The said *mantra* when used at a *Saurya isti* for instance, will be recited as '*devasya tva Sūryaya nirvapami* Similarly, in the case of similar modificatory *iṣṭis* the name of the principal deity of that rite should be substituted for Agni in the original

Mīmāmsa Principles established here are

(i) The function of the *Mantra* in the course of a rite is to remind the person concerned of the act to be done

(ii) The *Mantras* have a subsidiary character in relation to the act (offering etc)

(iii) Only that portion that has been enjoined elsewhere is to be regarded as 'expressed' (to be referred to for the purpose reminding) in the *Mantra* What is not enjoined is not to be emphasised from the point of its meaning and conse quently is not admissible for any '*uha*'

Notes —Śabara explains the whole passage in a metaphorical manner taking *the names of the deities as paronomastically applicable to the Yajamana himself* The Deva Savitr having brought forth (the offering) at sunrise

(b) '*Aśvinorbāhubhyām*' *Aśvinah* means

• (i) givers of a horse (to the Adhvaryu) at the Agnyadhāna rite *i e* the Yajamāna and his wife or

(ii) who enjoy the fruit of the sacrifice *i e* the sacrificing couple *Aśvinor bāhubhyām* Though the Adhvaryu offers the oblation into the fire he is only

an instrument or a servant engaged by the couple (Aśvinau), and hence the phrase 'by the arms of the sacrificing couple'

(c) '*Pūsno hastabhyām*'—The Yajamana himself is regarded as Pūsan because he supports the priest

Translation—The god like sacrificer having brought forth (the offering) (or on the impulse of the God Sun *i e* at sunrise), I offer to Agni (his) dear oblation, with the arms of the sacrificing couple and with the hands of the (patron) sacrifice

Thus the words Aśvin, Savitr, and Pūsan, refer to the Yajamana himself There is no injunction with regard to any of these deities All these terms of the Mantra are eulogistic of the act of 'offering' Thus, inasmuch as these words have no connection with the principal deity Agni of the rite, there is no possibility of any modification of them in an ectypal sacrifice

The first three clauses being an eulogy, the words need not be taken denoting any definite number or person Thus even in the case of a *Satra* where there is no Yajamāna apart from the officiating priests themselves there should be no modification of any of the said words

(d) JS 9 3 1

Notes—That the word '*agnaye*' should be substituted by other words in different sacrifices is already proved under IX i 36 39 The same conclusion is repeated here no doubt, but the discussion is carried on from two different points of view Under 9 1 36 39 explain that the word '*agnaye*' should be modified in contrast with other words in the same mantra because it forms a vital part of the injunction of offering while the other words are only glorificatory 9 3 1 2, on the other hand, prove that as a requisite of the Yaga the word '*agnaye*' should be substituted by '*sūryaya*' specially because the word Agni in no way can indicate the required thing *e g* deity Surya for the said rite Hence the utterance of the new word for the old one

Thus, the former *adhikarana* explains why the word '*agnaye*' alone and not the other ones deserves to be modified while the letter one explains the necessity of the utterance of the Mantra only after *uha*

The same conclusion applies to the words exptessing the material such as *vrīhi*, which should be modified if required under different (*i e* ectypal) circumstances *Vide* the mantra '*dhānyamasi*' TS 1 1 6 1 (quoted under 9 1 [illegible]

(e) JS 11 4 44 There should be repetition of the *Mantra* at every [illegible]

(8) JS 9 1 38 39 (2nd interpretation)

(b) JS 2 1 47 The above conclusion has been referred to in course of dis cussion *regarding the principle of* '*vakyabheda*' (syntactical split)

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The first three clauses being an eulogy, the words need not be taken denoting any definite number or person Thus even in the case of a *Satra* where there is no Yajamana apart from the officiating priests themselves, there should be no modification of any of the said words

(d) JS 9 3 1

Notes —That the word '*agnaye* should be substituted by other words in different sacrifices is already proved under IX i 36 39 The same conclusion is repeated here no doubt, but the discussion is carried on from two different points of view Under 9 1 36 39 explain that the word '*agnaye* should be modified in contrast with other words in the same mantra, because it forms a vital part of the injunction of offering while the other words are only glorificatory 9 3 1 2, on the other hand, prove that as a requisite of the Yaga the word '*agnaye*' should be substituted by '*sūryaya*' specially because the word Agni in no way can indicate the required thing *e g* deity Surya for the said rite Hence the utterance of the new word for the old one

Thus, the former *adhikarana* explains why the word '*agnaye*' alone and not the other ones deserves to be modified while the letter one explains the necessity of the utterance of the Mantra only after *uha*

The same conclusion applies to the words expressing the material such as *vrihi*, which should be modified if required under different (*i e* ectypal) circum stances *Vide* the mantra '*dhānyamasi*' TS 1 1 6 1 (quoted under 9 1 38-39

(e) JS 11 4 44 There should be repetition of the *Mantra* at every offering

(8) JS 9 1 38 39 (2nd interpretation)

established view, that the Vedic *mantras* have full significance, thus stands un challenged All such formulas addressed to inanimate objects are to be taken as ' *arthavada*

(5) JS 2 1 47 *ayur yajnena kalpatam prano yajnena kalpatam* (TS 1 7 9 1) *iti*

Translation—May life be secured by sacrifice, may vility be secured by sacrifice

Context—TS 1 7 9 1 2 prescribes mantras erecting a sacrificial post by the sacrificer at the *Vajapeyajaga* Now the question is whether the whole passage beginning from *ayur yajnena* ' and ending with *yajno yajnena kalpatam* ' is one sentence

Mimamsa—Jaimini declares here that there are as many sentences (*i e* ten in all) as the number of ' *kalpat im* It might be objected that all these are for one and the same purpose of according (*kalpatam*) various limbs with the sacrifice But that is not so ĀpŚ 18 5 13 enjoins that ten *klptis* (*i e* ten *klpti mantras*) are recited such as *ayuhklpti pranaklpti* and so on Thus here the ten *klpti* mantras are to be considered as distinct mantras Hence these form ten separate sentences Here the interpretation of this passage offers an exception to the conclusion arrived at in JS 11 i 46 There a single act of ' *vibhaga* in general was spoken of and hence it was treated as one sentence In the present passage, however, the *klpti* in general is not perceptible as the *vibhaga* in general was some thing perceptible Secondly we have here distinct injunctions of *klptimantras* introduced by a scriptural direction *klptirvacayati* (cf ĀpŚ 18 5 13)

(6) JS 3 3 14 *kadacana starirasi nendrasaścasi daśuse* (TS 1 5 8 4) read along with ' *aindragarhapatyam upatisthate* (MS 3 2 4)

Translation— You are never barren O Indra you do not fail the sacrificer ' — with this ' *aindri* verse he adores the *Garhapatya* fire

Context—This verse accompanies the adoration of the sacred fire in the cere mony of *Ādhana*

Mimamsa—though the words of the verse indicate that it is an adoration of Indra yet on the authority of the direct injunction as to the use (*viniyoga*) of the verse it is to be recited in order to adore the *Garhapatya* fire after the ' Sacred Fire ' has been established

Thus in the matter of *viniyoga* of the Vedic *mantra* the actual direction provid ed by the Veda itself stands supreme (*i e* more authoritative than even the indi cations of the words of the *Mantra* proper)

Notes—There appears some confusion about the exact employment of this verse in the said adoration

(i) ApŚ prescribes it for the adoration of the *Āhavanīya* fire

(ii) According to BŚ (3 8 9) this verse adores the 'night' in the same fashion as the previous verses do the house and cattle

(iii) Śabara under 3 3 14 argues that it is employed at the adoration of the *Garhapatya* fire (not *Āhavanīya* nor 'night')

ApŚ and BŚ agree in holding that the preceding and following verses adore the *Āhavanīya* and *Garhapatya* fire respectively The present verse, however, is the bone of contention

The Samhitas i e TS MS etc prescribe it for '*agnyupasthana*', without mentioning any detail Śabara therefore must have some Śrauta treatise before him which prescribed it for the adoration of *Garhapatya* fire

The sentence discussed as an instance of *Viniyoga* by Śruti under 3 2 3 and 3 3 11 is the *mantra* *niveśanah*° (TS 4 2 5 4 MS 2 7 12) It accompanies the adoration of *Garhapatya* as directly prescribed in MS 3 2 4 There is no discrepancy about it Instead of quoting the same passage a third time under a kindred discussion (about *Śruti pramana* and its superiority over *linga pramana*) Śabara curiously gives the present *mantra* as an instance of *śrutiviniyoga* which is not seen in the exact context in Śrauta Sutras as given by Śabara himself

The conclusions that can be possibly drawn are (i) either Śabara has before him a later text which prescribes the *mantra* for *Garhapatya* fire or (ii) through some confusion Śabara takes for illustration the present *mantra* instead of the standard *mantra* *niveśanah sangamanoh* which has been discussed in a previous *adhikarana* (3 2 2) But judged from Śabara s method of quoting Vedic passages for discussion it is highly probable that here Śabara quotes a different yet similar text simply to avoid repetition As regards the changes in the actual words of the Scripture he as usual does not care to quote the exact words of *viniyoga* texts like the present one when he is sure that thereby the point of discussion does not suffer

(7) JS 4 1 7—*sphyaśca kapalani cagnihotrahavani ca śurpam ca krsnajinam ca śamya colukhalam ca musalam ca drsaccopala caitani vai daśa yajnayudhāni iti* (TS 1 6 8 2 3)

Context—This section of *Darsapūrna* sacrifice deals with the bringing together of all the sacrificial implements which are enumerated in the above passage

Mīmāmsā—(a) The question is in what way do these serve the purpose of the sacrifice—as material to be offered or, things, to be used for various, or acts or purposes in connection with the sacrifice?

As the purposes served by each of these implements are clearly stated elsewhere, here is only a statement or simple enumeration of all of them 'Collection of all the sacrificial implements' has been enjoined in the previous sentence, and then this passage enumerates all of them

If these were meant to be thrown into the fire at this stage (in the *Darśapūrna*) their burning along with the body of the Yajamāna after his death would become absurd Secondly, the fixed number of oblations at *Darśapūrna*, would be increased

This shows that these are not meant to be offered into the fire '*yajñāyudha*' 'means of sacrifice' should be here understood as implements used at a sacrifice

(b) JS 3 1 11 The *Pūrvapakṣin* argues that every one of these is mentioned as a *yajñāyudha* and as such all must be used for some purpose (preferably that which is indicated in other places in the Veda itself) at all sacrificial acts

The *Siddhāntin* The various purposes served by those implements are actually stated in so many words in various passages in the Veda itself (TS, TB) They should be exclusively used for those purposes

Notes—This *adhikarana* advocates the principle that what is prescribed as a means to an action, is to be taken in a sense suited to the performance of that action The use of things should be based upon the capacity of things (*śabdā nāmartham bruvatam śaktih sahakārinī*—Śabara on 1 4 25)

(8) JS 2 2 3 *ya evam vidvan paurnamāsīm yajate, ya evam vidvān amāvāsyāyām yajate* (TS 1 6 9 1 2)

Translation—'One who knowing this performs a sacrifice on the Full Moon Day; one, who knowing this on the New Moon Day'

Context—This section begins with the account of Prajapati who created a number of sacrifices Among them are mentioned these two, *viz* the '*Paurnamāsī*' and the '*Amāvāsyā*' This section gives no further details of those *Darśa* and *Paurnamāsī* sacrifices No other Yajurveda text makes such a collective reference to the two sacrifices

Mīmāmsā—The following are the chief passages dealing with the Darśapūrnamāsa sacrifices

(a) *yadāgneyo'ṣṭakapālo'mavāsyāyām paurṇamasyam cacyuto bhavati* (TS 2 6 3 3) prescribing the *Āgneya* offering

(b) *tāvabrutamagnīsomāvājyasyaiva tāvupāmśu paurnamāsyām yajan* (TS 2 5 2) prescribing the *upamśuyāja*

(c) *tabhyametamagnīsomīyamekadasakapalam paurnamase prāyacchat* (cf TB 5 2 3, and ŚB 1 6 2 14) prescribing the Agnīsomīya sacrifice

(d) *aindram dadhi amāvāsyayam* (TS 2 5 4)

(e) *aindram payo'māvasyayām*

(f) *āgharamagharayati* (TS 2 5 11)

(g) *ājyabhagau yajati*

(h) *sviṣṭakrte samavadyati*

(i) *patnisamyajan yajati*

(j) *samiṣṭayajurjuhoti* (TS 6 6 2)

These ten injunctions prescribe offerings to be offered on the *Paurnamāsī* and Āmāvāsyā day The question involved is Do the two sentences '*ya evam vidvān*, etc ' lay down two distinct independent acts to be performed on the *Paurnamāsī* and *Āmāvasya* day respectively Or, do they contain only a collective reference to the acts (e g *Āgneya*, *Agnīṣomīya* etc) performed on those two days?

If the first alternative is accepted then all the various sacrifices mentioned in above ten sentences *viz* *Āgneya* and *Aghāra* etc become all distinct acts, all of equal importance This however goes contrary to various injunctions and indications in the Veda (e g There are only 14 offerings on the *Paurnamāsī* day and 13 on the *Amāvasyā* day)

The established view is (i) if these were two distinct sacrifices, naturally there would be some details of them mentioned nearby, as a matter of fact we know nothing about such details It is only the details of the *Āgneya* and other sacrifices that are mentioned in connection with the *Paurnamāsī* and the *Amāvāsyā* day Therefore the context clearly points out that the two sentences under consideration contain only a collective reference to various acts performed on those two days

(ii) All of these acts mentioned in the ten sentences are not ' primary ' acts It is the six alone (*viz* *Āgneya*, *Upāmśu*, *Agnīṣomīya*, *Āgneya*, *Upāmśu* and *Sānnāyya* (or *Aindrāgna*) that are the main acts comprising what is called *Darśa* and *Pūrnamāsa* and are directly connected with the resultant Apūrva

(iii) The acts such as *Āghāra*, *Ājyabhāga*, *Sviṣṭakṛt* etc are subsidiaries of the primary acts said above

Notes—That the *Āghāra Ājyabhāga* etc are 'subsidiary acts is also proved in 4 4 29 38 But a slight distinction is to be made in the import of these two *adhikaranas* The present *adhikarana* in Adhyāya 2, points out an exception to the principles of differentiating acts—and does not deal with the question of the primary or subsidiary character of certain acts, this latter question comes in only incidentally The *adhikarana* in Adhyāya 4, however, aims at pointing to the 'primary' acts at the *Darśapūrna* as opposed to the 'subsidiary' ones

(b) JS 9 1 26 28 refers to the above conclusion

(9) JS 1 2 7 *vayavyam śvetam alabheta bhūtikamah vāyurvai ksepisthā devatā vāyum eva svena bhagadheyenopadhāvati sa evainam bhutim gamayati* (TS 2 1 1 1)

Translation—One desiring prosperity should sacrifice a white animal dedicated to Vāyu Vāyu is the effect deity, he leads the man to prosperity

Context—The opening sentence of this passage enjoins a special animal sacrifice (*Kāmya yaga*) in honour of Vāyu for obtaining wealth

Mimamsā (a) The ritualists looked upon the Veda as a 'Code of the Law of Sacrifice' and hence raised an objection against the valificatory passages scattered in the whole of Vedic literature These passages of no practical use in the rite, even affected the authoritative character of the Vedas in their eyes

The Mimāmsaka s rejoinder however is as follows Though themselves not containing any injunction they can very well be construed with some injunction in the same context The relation would be of the nature of ellucidation, recom mendation, or disregard of a particular course of action Such passages are termed as *arthavādas*

(b) JS 1 4 1, 2 1 32 33 refer to the above conclusion

(c) 2 3 12—The passage prescribes a sacrifice along with distinct sacrificial materials and deities It should therefore be regarded as a distinct act It should not be subordinated to or even connected with any other act such as *Iṣa lambha* in *Darśapurna* sacrifice The passage, therefore, is a primary injunction not a secondary one

This conclusion can be extended to all special sacrificial acts (*Kamya yagas*) that are prescribed with reference to no other sacrifice

(d) JS 4 2 25—The injunction of the 'property' (*guna*) such as *Śveta* etc of the material used at the sacrifice is meant to be restrictive in its application, that is, no other 'property' should be used

(e) JS 9 2 69—In the present case, the colour of the substance which is to be offered is mentioned but not the substance itself This being an ectypal performance, that particular substance which is indicated by the General Law (i e a goat as is used at the *Agnisomiyapasuyāga*) and which is not found incompatible, should be taken as what is qualified by the term *śveta* There is no reason to reject the original substance *viz* a goat

(10) JS 1 2 1,10 *prajāpatir atmano vapām udakkhidat, yah prajakāmah paśukamo va syat sa etam prājāpatyam tuparam alabheta*

Translation—Prajāpati cut out his own fat, if one desires offspring or cattle one should sacrifice the hornless goat dedicated to Prajāpati

Context—The passage prescribes a *Kamyeṣti* based on the ritual of *Agnīsomīya* beast for one desiring offspring or cattle

Mimāmsā—The latter part of the passage enjoins a ritual, while the former ellucidates its efficacy with the story of Prajāpati This legend though not injunctive itself can be well construed with the injunctive portion,—thus making it a syntactical whole This is thus a legendary *arthavāda* (*bhūtārthavada*)

Notes—Now the indirect implication of the sentence *prajāpatir ātmano vapām-udakkhidat* is There were no cattle when Prajāpati cut out his omentum This was the force of the rite that as soon as the omentum was offered into fire a hornless goat rose out of it, thus one secures many cattle (by offering a hornless goat)

Then, the question arises whether the event actually happened or not ?

Śabara s answer is twofold (i) First he says that the sole purport of the passage is to recommend or praise the sacrifice of a hornless goat When somebody getting knowledge of the Prajāpati event undertakes through attraction, that particular rite the purpose of the statement is served

(ii) If on the other hand the mention of the event would be predicated in the passage then it would make the Vedic text open to the charge of having a beginning in time

Thus in order to save the Veda from this contingency Śabara remarks that it does not matter even if the passage describes an action which Prajāpati in reality did never perform Being however, afraid of the charge against the Vedas *viz* they contain false statements Śabara invents a second answer for the objection What he means is that Prajāpati may be taken as standing for some eternal entity such as (*a*) air, or (*b*) the sky, or (*c*) the Sun the cutting of his omentum may stand

respectively for (*a*) rain, or (*b*) wind, or (rays) As for the fire in which it is thrown it may be (*a*) lightening, or (*b*) light, or (*c*) ordinary fire. Lastly as regards the 'goat' rising from the fire it may stand for (*a*) food, or (*b*) seed, or (*c*) creepers By sacrificing *i e* making use of this 'goat' one acquires offspring and cattle Thus all the words are to be taken in the figurative sense

It is abundantly clear from passages like this, that Śabara boldly proposes some eternal entities as being denoted by the words expressive of personal names, human limbs etc (cf *prāvahani*, *babara* etc)

(11) JS 1 2 19—*audumbaro yūpo bhavaty ūrg vā udumbara ūrk paśava ūrjaivāsmā ūrjam paśūn āpnoti ūrjaivāvarudhyai* (TS 2 1.1 6)

Translation—The sacrificial post is to be of *Udumbara* wood, the *Udumbara* wood is the essence of food, through this strong *Udumbara* post one acquires strong cattle, for bringing about strength

Context—In connection with one of the *Kāmyaṣṭis*, the 'post' (for tying the victim) is prescribed to be made of *Udumbara* wood

Mimāmsā—(a) The question is whether the passage is injunctive of the *Udumbara* post or of the 'result' arising from it

The final solution is that there is no direct injunctive suffix, nor there can be any fruit without the performance of the ritual Thus we infer the injunction of the *Udumbara* post from the mention of the fruit itself This inference is possible only if the mention of the 'fruit' be held as a glorificatory passage, otherwise, one and the same syntactical unit (sentence) would be enjoining two things the 'post' as well as the 'fruit' arising from it—thus resulting into a 'syntactical split' Thus, the mention of the 'post' is injunctive while that of the 'fruit' is only an *arthavāda*

The present passage represents those passages that appear to be 'injunctive' in character but are really *arthavadas*

Note—The previous passage illustrated a '*bhūtarthavada*' while the present one illustrates '*phalārthavāda*'

(b) 8 1 13—A reference made to the fact that at a certain *Paśuyāga* the 'post' is made of *Udumbara*

(c) JS 10 7 61—The 'post' at the '*Vayavya sacrifice*' is to be made of *Udumbara* wood in accordance with the present injunction, which thus sets aside the making of a *Khadira* post as is done at the standard *Paśuyāga* i e *Agnīṣomīyayāga*

Thus, the details or accessories of archetypal sacrifices are to be transferred only to those ectypal performances at which there is no direct mention of another detail or accessory in its stead The *Khadira* here is substituted by *Udumbara* due to the direct mention of the latter

(a) JS 3 6 11 *agnaye pavamānayaṣṭākapālam nirvapet, agnaye pāvakaya, agnaye śucaye* (TS 2 2 4 2)

Translation—To Agni Pavamāna should be offered an offering baked on eight pans, to Agni—Pavaka to Agni—Śuci

Context—Herein are enjoined three offerings technically called the *Pavamāneṣṭis* Again in TB they are prescribed in connection with the *Agnyādhāna* ceremony

Mimāmsa—The question is whether these are for the sake of embellishing the Fire or *vice versa*

Obviously these *iṣṭis* subserve the purpose of the *Agnyadhana* on account of which all later ritual is possible Secondly, these have no independent 'fruit' mentioned in the texts while the Agni thus established is useful for all sacrifices Therefore these *iṣṭis* subserve the purpose of the Sacred Fire that is being established

Maxim—An action which is prescribed with no purpose in view should be subordinated to one, which has a definite 'fruit' mentioned and occurs in the same context

(b) JS 3 6 16—The *Pavamana* sacrifices should be offered in the unconsecrated Fire itself The very purpose of these *iṣṭis* is the consecration of Fire, hence they cannot have consecrated Fire as other *iṣṭis* have

(c) JS 10 4 26—At the time of the *Pavamāna* sacrifices, the Agni (deity) should be spoken of along with the qualifications, '*Pavamāna*' '*Pāvaka*' and '*Śuci*' At a sacrificial performance, the qualifications of the material (*dravya*) are not to be mentioned while those of the 'deity', other constituent of a ritual, should have a special mention —the reason being that the deity enters into the sacrifice in its verbal form It is the connection between the word denoting the 'deity' and the offering that is directly asserted by the text, hence the word denoting the Deity has to be uttered in full If the qualifications were not to be mentioned, their mention would be absolutely futile

(d) JS 11 4 11—Regarding the *Pavamāna* offerings the question arises whether the performance should be a 'joint one' or otherwise

Regarding the procedure of these 'offerings' Śabara relies on the Vedic Text '*yah kamayeta varsiyan śreyan* etc' (He who desires to be richer and happier, should make an offering to *Agni Pavamana* and then the later two offerings with the same grass should be offered to *Agni pavaka* and *Agni suci*) Thus the first offering has a separate performance while latter two have a 'common' one

In the case of the performance of the *Pavamana istis* to be made with the special fruit viz Brahmic Glory in view, there should be a joint performance of all the three

Notes—It seems from what has gone before that Śabara favours the view that normally the *Pavamanestis* are to be offered separately in two performances (the first and then the second and third jointly) in the case of *Kamya* sacrifices however a 'joint offering of all the three is prescribed

The above interpretation may be objected The two distinct performances of *Pavamanestis* are prescribed not for a normal case but for one who desires to be richer and happier This too is a *Kamya* performance Thus the Text on which Śabara relies indicates only a *Kāmya* case as other text does

Mandana Miśra followed by Mādhava concludes the other way a 'joint (*tantra*) performance of the *Pavamana* offerings except in the case of *Kamya* offerings This suffers from another defect *yo brahmavarcasakamah*' prescribes a joint performance though it is a *Kamya* performance The difficulty could have been solved if the exact context of the two passages could be got at but that cannot be as both the passages remain untraced as yet

Mandana s view seems more acceptable of the two because of his satisfactory reasoning viz The Fire to be consecrated being the same the performance of the *istis* should be a joint one The case of one who is *brahmavarcasakāma* may be at best regarded as an exception or even interpreted in a different way so as to be in a line with other *Kāmya* offerings *sarvani havimsi nirupyani* does not necessarily mean that they should be offered all at once They can be offered in two instalments as is done in other *Kāmya* performances

(e) 12 3 Only a reference made to the conclusion of 10 4 2? that the Agni here should be spoken of along along with the qualifications

(13) JS 1 4 1? 22—*vaisvanaram d vādaśakapalam nirvapet putre jāte yad astākapalo bhavati gāyatryaivainam brahmavarcasena punati yad dvādaśakapalo paśuman bhavati* (TS 2 2 5 3)

Translation—On the birth of a son one should offer the *Vaiśvānara* cake baked on twelve pans If the cake is baked on eight pans, *Gāyatri* herself sanctifies

him with Brahmic glory if it is baked on nine pans if it is baked on twelve pans he becomes possessed of cattle

Context—Deals with a special sacirfice of Agni *Vaisvanara*

Mimamsa—(*a*) The first sentence prsecribes an offering baked on twelve potsherds to *Agni Vaisvanara* when a son is born The last sentence speaks of the fruit secured thereby The intervening sentences which speaks of a cake baked on 8 9 10 and 11 potsherds are not meant to prescribe additional *istis* on the same occasion They should be treated as glorificatory passages (*arthavada*) As the number 12 contains 8 9 10 and 11 the greater would be the benefit derived from an offering baked on 12 potsherds

(*b*) JS 4 3 38 39—This *adhikarana* contains what is known as the *Jatestinyaya*

(*i*) The fruit that is spoken of accrues to the son newly born Generally the fruit of a sacrificial performance accrues to the performer but here the father secures the prosperity for his son There is nothing unnatural because the son is one s own very self

(*ii*) The *Vaiśvanara* sacrifice should be performed after the birth rite has been performed beacuse the child is allowed to suckle the mother s breast only after the birth rite is performed If that rite were to come after *Jatesti* (i e *Vaiśvanara* sacrifice) then the time of feeding the child would be put off and in that case the child may not live

(*iii*) This *Vaiśvanara* sacrifice is to be done not immediately after the birth rite It should be done only after the period of impurity is over

(*iv*) It should not be done on any day *after the period of impurity is over* Being an *isti* in form it has the *Darsapurnamasesti* for its model and hence to be performed only on the very next Darsa day or *Paurnima* day as the case may be

(14) JS 4 4 7—*vaiśvadevim sāmgrahanim nirvaped gramakamah amana masyamanasya deva iti tisra ahutir juhoti* (TS 2 3 9 3)

Translation —Desiring to acquire a village one should offer the *Samgrahani* sacrifice to *Viśvedevas* repeating the mantra *amanamasya* etc he pours three libations into fire

Context —*Samgrahanī isti* has been enjoined in TS 2 3 9 2 and the *Āmana homas* occur in the very next para The question is whether these two rites are quite independent ones or one is Primary and the other Subsidiary

Mimāmsā—It has been proposed by the *Purvapaksin* that though no special fruit has been mentioned in connection with the *Āmana homas* yet the one of the *Sangrahanī isti* might be elliptically extended to these *homas* (*Vide* JS 2 1 48) thus the *isti* and the *homas* being two independent *i e* Primary rites

The *Siddhāntin* however brings forth the difficulty in doing so In between the mention of the *iṣṭi* and that of the *homas*, text reads the *paridhimantras* the fruit of which is mentioned just after them Thus being separated by these mantras the words '*grāmakāmah*' cannot be taken over to the *Āmana homas* to be construed as their fruit The principle of *anusanga* (elliptical extension) thus being not applicable here, the *Āmanahomas* are fruitless Consequently they become auxiliary to the *iṣṭi* (*sāmgrahani*) which has its fruit mentioned along with it (Read the maxim '*Phalavatsannidhau aphalam tadangam*')

(15) JS 6 5 1 24

vi vā enam ajapa paśubhir ardhayati, vardhayaty asya bhrātrvyam yasya havir nirupțam purastāc candramā abhyudiyāt, sa tredhā tandulan vibhajet, ye madhyamāh syus tan agnaye datre purodaśam aṣṭal apalam nirvapet, ye sthaviṣṭhas tān indraya pradatre dadhams carum ye ksodisthas tān visnave śipiviṣṭāya śrte carum (TS 2 5 1 2)

Translation—If the moon rises when the offering material has been prepared, it deprives him of his offspring and cattle, and prospers the same for his enemy. He should divide the rice into three parts Those that are of the medium size shall be made into cake baked upon eight pans and offered to *Agni Dātr*, those that are of the largest size should be cooked and offered wth curds to *Indra Pradatr*, and those that are finest shall be cooked and offered in boiled milk to *Viṣnu Śipiviṣṭa*

Context in TS—Immediately after the mention of the *Samnāyya* sacrifice which is a part of the *Darsa* sacrifice, comes this passage which prescribes what is known as the *Abhyudayeṣṭi* or *Abhyuditeṣṭi* The performer thinks that the *Amāvasyā* day has arrived, and consequently begins to make preparations for the *Darśa* sacrifice which is to be performed on that day His preparations commence on the day previous to the *Amavāsya* day—he then finds that in the early morning the moon has risen, which means he has made a mistake in regard to the date It was really the 14th day of the dark half which he thought to be the Moonless day For this transgression he would suffer in his offsprings and cattle, as an expiation therefore, he has to make the three offerings out of the material that he had got ready

ŚŚ 3 2 deals with this *iṣṭi* and declares that when he comes to know his mistake he should offer three offerings to *Agni datr*, *Indra pradatr* and *Viṣnu sipiviṣṭa*, This *iṣṭi* is a modification of *Darśeṣṭi* itself and that the regular *Darśa iṣṭi* should be performed on the next day which is the real *Darśa* day

BŚ 20 1 also says the same thing about that *iṣṭi* except that it does not mention the three deity substitutes of the *Abhyudayeṣṭi*

Mimamsa—(*a*) As for Jaimini and Śabara they declare that in expiation of the transgression of the time, the *Darśa* sacrifice itself is to be performed with the

only change that the offerings are to be made to the deities mentioned in the above cited passage This *iṣṭi* should not be regarded as an altogether different rite because (i) the offerings are the same as those at the original *Darśa* sacrifice only that they are to be made to the three other deities, and secondly, there is a text which states that if the performer is not sure of the date he should keep by the unhusked rice and half of the curd should be preserved for further use in case he makes a mistake of the date

(*b*) At this new form of *Darseṣṭi* the original deities are thus given up and some new are taken up in their stead, among these there is no mention of a deity to whom any ghee-offering is made As regards the *upamsuyaga* (in which there are ghee offerings), though it is performed at the regular *Darseṣṭi* it is to be dropped altogether at this new form of the *Darseṣṭi* the reason being there is no mention of a deity to whom any ghee offering is made

(*c*) The *Abhyuditeṣṭi* should be performed even though the offering material (of the regular *Darśeṣṭi*) may not have been actually prepared when the moon appears in the sky The mere commencement or dealing with the offering material at the wrong time (and not necessarily when it has proceeded to the point of the materials having been completely prepared) is enough to provide the contingency under which the expiatory rite is to be performed

Hence "*yasya havir niruptam purastac candramā abhyudeti*" means 'If the Moon arises when the offering material has begun to be dealt with The text '*sa yady agrhitam suphalikrtān*' lays down entirely different procedure to be adopted in the case of the moon rising before the material has been taken up, and this indicates that if the moon arises after the material has been taken up—even though it has not been prepared,—the expiatory rite (*abhyudayeṣṭi*) should be performed

(*d*) In the case the *Abhyudayeṣṭi* being performed on the moon rising before the material has been prepared —the material (*e g* husked rice etc) should be prepared and consecrated for the deities of the modified sacrifice, (*Abhyudayeṣṭi*) Āśmarathya says that the subsequent preparation and consecration should be for the original deities of *Darśa* This view is contradicted by Ālekhana Ālekhana's view is accepted by Jaimini

(*e*) If the moon happens to rise after a certain detail such as collecting some handfuls of rice for pounding with regard to the material is partly prepared the remaining portion of the material should be prepared silently without *reference to* any deity because there is a difficulty in both ways. The original deities could not be invoked because the moon has appeared nor the new deities could be invoked because in that case the first half would be consecrated to one diety and the latter half to a second one—which is absurd

(*f*) Whether or not the curd butter mixture is the material used—the *Abhyu dayesti* must be performed, if the Moon rises '*dadhams carum*' and '*śrte carum*' suggest that the offering is to be made along with curds, and milk respectively But the main point enjoined in the present passage is the statement of the deities and hence the mere mention of *dadhi* and *srtam* (*i e* milk) has no injunctive force Therefore even in the absence of *dadhi* and *srta* (in the case of *asānnāyin*) the *abhyudayesti* is to be performed, the caru being prepared with boiled water

Notes—Sabara discusses the whole procedure in detail

Regarding the *Upamśuyaja*, it is held by the ApS etc that it is to be performed only on the Paurnamāsī day while Sankhāyana School of the RV prescribes it even on the Amāvāsyā day (see ŚS 1 3) JS 10 8 54 declare that *Upāmsuyāja* is to be performed only on the *Paurnamāsi* day not on the *Amavasya* day The present discussion therefore seems to have been introduced merely for argument's sake As there is no *Upamsuyaja* at the *Darsa* it is also absent at *Abhyudayesti*

(g) JS 9 2 44—At the *Abhyudayesti* there are three offsprings—a *Purodāsa* to *Agni datr*, a mess prepared with curds to *Indra pradatr* and a mess prepared with boiled milk to *Visnu śipivista* For the offerings to Indra and Visnu the rice grains are cooked with curds and milk respectively Now, inasmuch as the curds and milk serve as cooking agencies in preparing the *caru*, they serve the purpose of the *pranitā* water used otherwise Hence all the details connected with the *pranita* water should be performed in connection with curds, and milk in the present case

Pranitah apah—It is the water sanctified for the purpose of cooking Rice

Notes—Curds and milk come to be mentioned here as substances to be offered into the fire, however in so far as they are used for cooking for all practical purposes they serve the same purpose as the *pranita* water does in other cases Consequently, the details of embellishing the *pranita* water are transferred to the curds and milk

This has been discussed as an instance of a 'change (*uha*) in the embellishing details

Under JS 10 1 30 the conclusion *g* has been referred to, while under JS 12 4 15 the conclusion '*a* has been referred to

(16) JS 1 4 3—*citraya yajeta paśukamah* (TS 2 4 6 1)

Context—The passage enjoins a special sacrifice *Citra* by name for a man desirous of cattle

Mimāmsa—(*a*) The question is whether the word *Citrā* is a name of a special sacrifice or meant to be injunctive of the accessories of some other sacrifice close by such as the *Agnisomiya*?

The final view is that this passage prescribes a new rite and if it be made to enjoin the accessories also then it would be too heavy for one word (*Citra*) to express so many things viz the multicolouredness and female gender Again the accessories for this are not wanting, they are enumerated in the sentence '*dadhimadhu prajapatyam*' Hence the passage is an original injunction laying down the *Citra* sacrifice

(*b*) JS 2 1 1 It is the fundamental principle of the Mimamsakas that from the words denoting activity (*bhavana*) (which are generally the verbs) proceeds the resultant *apurva* The word '*Citra* is not ' expressive of any activity and hence is not expressive of the *apurva* To explain if the word '*Citra*' (name) were expressive of the activity then the *isti* itself would not be instrumental in accomplishing the *apurva*, and then the word '*Citra*' could not be taken as a ' name (*namadheya*) of sacrifice, as it is only because the word *istya*— the instrumental sacrifice is there that the word '*Citra*' in the same case i e instrumental, comes to be regarded as a ' name ' of the rite Not being taken as a name, the word '*Citrā*' can enjoin nothing When, however, the sacrifice (*isti*) is taken as the instrument of the *bhavanā* (bringing into existence of the *apurva*) then the word '*citrā*' cannot but be taken as the name of that sacrifice Thus the word '*Citrā*' is only through the word *isti* connected with the mention of the result

(*c*) JS 4 3 28—The doubt is as regards the time when the fruit ('*paśu*' in this case) would be acquired whether in this very birth or in the next It has been concluded that it is obtained in this very life unless declared otherwise because there is nothing indicating that the said result does not come about during this very life To imagine it in the next birth involves elaboration (*gaurava*) and hence is to be rejected

This conclusion applies to all *Kamya* acts

(*d*) JS 9 3 1—Referred to as a modificatory rite

(17) JS 2 2 9—*jami va etadyajnasya kriyate yad anvancau purodaśau upamśuyajamantara yajati visnur upamśu yastavyo jāmitvaya prajapatir upamśu° agnisomav upāmśu°* (Cf TS 2 6 6 4)

Translation—It is a flaw in the sacrifice that the two cakes are in close proximity in between the two therefore one should perform the *upamśuyaja* (offering in silence) Visnu should be sacrificed for the removal of the flaw Prajāpati and Agnīsomau should be sacrificed etc

Mimāmsā—(*a*) This passage prescribing the *Upamśuyāja* is followed in a certain Vedic text by three sentences enjoining three 'silent (*Upāmśu*) sacrifices' for Visnu Prajāpati and Agnīsomau The question is whether the first passage enjoins a distinct sacrifice or contains a reference to the group of three sacrifices mentioned in the second set of sentences

The established conclusion is that the passage '*jāmi yajati* ..' enjoins a distinct sacrifice—the *Upāmśu* sacrifice, the following set of three sentences should be taken as commendatory declarations referring to a fact already made known by other texts, such as *tasmādyathiñca prājāpatyam yajñe kriyate tadupāmśvei a kriyate* (ŚB 1 6 3 23), *tāvabrūtāmagnīsomavājyasyaiva tāvupāmsu paurnamāsyām yajan* (TS 2 5 2) and the *yājyānuvākyā* verses, *idam visnu* and *pratadvisnustavate*

It should be noted here that this sentence stands on a different ground than that of the *ya evam vidvān paurnamāsīm yajate, ya evam vidvān amāvāsyām yajate*

In the latter instance, the text '*ya evam vidvān*' gives no details and comes after various rites have been discussed and hence is to be regarded as a passage not enjoining an entirely different act but only conjointly referring to the original acts spoken in preceding sentences In the present text, however, it enjoins an original act, while following sentences are only declamatory

Note —'*visnur upamsu tvāya, prajāpati , agnīsomau*[0], these texts are found in no extant Vedic text From what Śabara says on p 494, (Ānand Ed) —that '*jāmi vā jāmitvāya*' forms one syntactical whole, it seems that these were present in one and the same section in Śabara's Vedic Text May we then guess that these were present in an older form of the text of TS ?

(*b*) JS 10 8 47 70—These four *adhikaranas* contain a discussion regarding the material, the deity, and the time of the *Upamsuyāja* On this question the *prima facie* view is that in as much as there is no direct mention of the offering material, it should be anything that one may like

The Established Conclusion, however, is that—The material should be clarified butter contained in the *Dhruvā vessel* as "it is the substance which is used for the purpose of all sacrifices" on the authority of a Vedic Text

(*c*) Regarding the Deity of the *Upamśuyaja* also there is no indefinite option It is a rite in the general context of *Darśapūrnamāsa* sacrifice and consequently one of those related to the entire performance of *Darśapūrnamasa* viz any one of Visnoa Prajāpati and Agni somiya

(*d*) In regard to the time of the *Upāmśuyāja* opinions are divided among the Śrauta Sutra writers, Śabara, however, concludes that there is one direct statement '*ājyasyaiva tāvupamśu paurnamāsyām yajan*' on the basis of which the question is finally settled in favour of the full moon day, the prescribed time for the *Upamśu yāja*, thus it is that it should be performed only on the full moon day, (not on the new moon day performance) Besides, there are two evidences that corroborate this conclusion (*i*) On the full moon day, there are 14 offerings while on the new-moon day there are 13 in all, one less *i e* the *Upamśu* being omitted (*ii*) In connection with the *Sākamprasthāyīya* sacrifice which is an ectype of the

newmoon day performance, it has been declared that (ĀpŚ 3 1 16 17) that, the *sānnāyya* offerings immediately follow the *Āgneya* sacrifice *i e* no *Upaṁśuyāja* intervening

It is interesting to note here that Baudhāyana (1 16 17) opines that the *Upamsuyāja* should performed on both the days while Āpastamba (2 19 12) belonging to the same Taittiriya School, declares that it should be offered only on the *Paurnamāsi* AŚ 1 3 12 13 records all these views and agrees with Baudhayana

(*e*) *Darsapūrnamasa* performance is of two kinds, one that is done by a performer who has already performed a *Soma* sacrifice, the other by one who has not yet performed a *Soma* sacrifice For the former performance there is no *Agnīṣomiya* cake offering as one of the constituting deity—*Soma* is wanting, and hence there is only one *i e* *Āgneya* cake offering in such a performance

The question to be discussed is whether or not the *Upamsuyaja* is to be performed under both the circumstances

The *prima facie* view is that it should be performed only when there are two cake offerings (*i e* only by him who has already performed the *Soma* sacrifice) because it is only in this case that the requirement of the *Upaṁśuyāja*, in the shape of the interval (*antarala*) between two offerings is possible

The Established conclusion—is that it should be performed at both kinds of *Pūrnamāsa* sacrifice because the full moon day is the only necessary condition stated in the passage prescribing the time of performance—'*ājyasyaiva tav upāmsu paurnamāsyam yajan*' The 'interval' between two cake offerings mentioned in the other passage is only a statement of facts, not a necessary condition for the *Upāmśuyāja* Hence it should be performed also at a *Pūrnamasa* performance where there is only one cake

(18) JS 1 4 1—*somena yajeta*

(*a*) *Context*—ĀpŚ 10 2 8 deals with the details of the *Jyotiṣṭoma* (*archetype*) sacrifice

Mīmāṁsā—Śabara *cites it as an instance of a Vidhi i e a passage enjoining* an act which was hitherto unknown

(*b*) JS 2 2 1—In connection with *Jyotiṣṭoma* we read three passages *somena yajeta*, *dakṣiṇāni juhoti*', '*hiranyamātreyāya dadāti*

The question is whether all the three jointly make one act or they are separate ones each having its distinct *apurva*

Jaimini established that these should be regarded different acts because there are distinct words *signifying the acts and hence every act will have its special apūrva*

(c) JS 2 2 17— *somena yajeta* ' is to be held as the principal *Vidhi* while other sentences such as *aindravayavam grnhati maitravarunam°, aśvinam°* (KŚ 9 6 6 8) occurring in the same context of *Jyotiṣṭoma* prescribe the subsidiary acts hence they are to be treated as subsidiary views ' *somena yajeta* ' again is not the *sum total* of those subsidiary injunctions but it is the main *Vidhi* mentioning the ' act leading to the *Phalapurva* i e the ultimate fruit Under JS 7 4 10 8 1 16 Śabara refers to the above conclusion

(d) JS 6 2 31—The question is whether the Soma sacrifice is a compulsory act or a contingent one

The *prima facie* view is that inasmuch as the term prescribing the *phala* occurs there (e g in *jyotiṣṭomena svargakamo yajeta*) it should be regarded as a ' contingent (*naimittika*) act only he who desires for it, may perform the sacrifice no other man need do it

The established conclusion is that the repeated injunction of a *Somayaga* at every *vasanta* season (in *vasante vasante jyotiṣṭomena yajeta* ApŚ 10 2 5) clearly indicates that it is a compulsory act to be performed life long at the prescribed time of the year

(e) JS 2 4 2—*darśapurnamasabhyam iṣṭva somena yajeta* (TS 2 5 6 1)

Context—This section describes the character of the *Darsapurnamasa* sacrifice in an allegorical way

Mimamsa—The passage only indicates that the *Darśapurnamasa* performance comes to an end after which the *Somayaga* is to be commenced Thus the view that '*yavajjivam darśapurnamasabhyam yajeta* (*Bahvrca Brahmana*) prescribes a performance of Darsapurna sacrifice that should continue as long as one lives is wrong What it means is that *Darśapurnamasa* should be repeatedly performed (at the prescribed time) as long as one lives

(f) JS 4 3 37—The question is whether the passage means to declare that the *Darśapurnamasa* is a subsidiary of the *Somayaga* because the former is prescribed prior to the latter in the same way as other *angas* usually mentioned or that the time for the Somayaga is prescribed

The Soma sacrifice as well as the *Darśapurnamasa* are two independent and separate parts as we know from their treatments in the *Samhita* Independent fruits has been mentioned for them in the Texts Therefore the present passage cannot be interpreted as showing the relation of subordination it should be meant to declare time (priority or posteriority) of the performance of the *Somayaga* the main *Vidhi* being stated in their respective places Both these *Yagas* are prescribed to be done on the *Darśa* and *Purnamasi* day and hence the question as to which of these should come first The present passages declare that *Somayaga* should come after the *Darśapurnamasa* performance is over

Notes—The purpose of the whole discussion lies in the fact, if there were an injunction of *Somayaga* independent of the one elaborately discussed in other sections then on the *Somayaga* day a second *Darsapurnamasa* performance would have to be done as an auxiliary rite of the *Somayāga* prescribed here

But according to the *Siddhanta view* stated above no *double* performance of the *Darsapurna* rite is needed

(*g*) JS 4 4 19—Only a reference is made to the above conclusion that this passage states only the order of sequence of the two independent acts it should not be taken as prescribing any relationship of Principal and Subsidiary between these two acts

The passage quoted is by the *Purvapakṣin* who argues on its basis that an act with vegetable offering i e *Iṣṭi* must precede an act in which *Soma* is used

The final conclusion however, is that, inasmuch as there is another text which speaks of the priority of a *Soma* rite (' *yah somena yakṣyamano nartum prat ikseta*) there should be option i e either of the two acts can precede This option moreover is not of a special type (*vyavasthita vikalpa*) normally an *iṣṭi* performance precedes a *Soma* performance, but if the performer is keen on immediately preforming a *Soma* sacrifice he can do that even before preforming the *iṣṭi* i e the *Darśapurnamasau*

(*h*) JS 5 4 26—The ectypes of the *Jyotiṣṭoma* like the *Ekaha Goyaga* etc should be performed only after the *Darsa* and *Purnamasa* sacrifices have been performed The reason is quite clear The *Jyotiṣṭoma* itself is performed after the performance of *Darśapurnamasau* as is stated in the present passage, naturally the same order of sequence must be kept up in the case of ectypes

As regards the option regarding the order of sequence of the two acts, stated in JS 5 4 5 it is only a special case—a sort of concession given to the performer when he is keen on performing the *Jyotiṣṭoma* immediately Hence it cannot be so applicable to the ectypes of the *Jyotiṣṭoma*

(*i*) JS 6 6 30—Only a reference to the conclusion under (*h*)

(19) 'JS 3 4 1 9—*nivītam manuṣyanam pracinavītam pitṛnam upavītam devanām upavyayate devalakṣmameva tat kurute* (TS 2 5 11 1)

Context—This chapter deals with certain rules for dress of the *Hotṛ*

Context of the Sutras—This passage enjoins the *upavīta* form of wearing the sacred garment i e wearing over the left shoulder and passing under the right arm pit The other statements regarding the *nivīta* and *prācīnavīta* form are purely commendatory passages They need not be taken as referring to any rite with reference to 'men' or '*manes*' because in that case there would be "*split of a*

sentence" due to more than one injunction in one sentence Thus the passage states that the sacred garment is to be worn in the *Upavīta* form at the *Darśa pūrnamāsa* sacrifice in which context the present passage occurs

Notes—If some injunctive force were to be admitted to the statements regarding *nivitam* and *prācīnāvitam* then the *nivīta* and the *prācīnāvīta* modes of wearing would have pertained to acts where Man or the Manes are the predominant factors, and consequently they would have been transferred to those contexts respectively Considering the passage as a whole, however, we relegate them to the category of *Arthavāda*, and conclude that the *Upavīta* form of wearing by the *hotr* is the only *Vidhi* to be understood by the statement Syntactical unity is the chief principle that is looked into here

The three modes mentioned above refer according to the *Mīmāmsā tradition* to the upper cloth worn at the time of sacred rites, and *not* the sacred thread as we at present mean by the word *Yajñopavīta* This view is strengthened by TA 2 1 4 which is the only passage in the Vedic works fully describes the positions *nivīta* (i e *samvīta*) etc and it expressly mentions *vāsa* (cloth) and *ajina* (dear skin) but not *sūtra* (thread) *Yajñopavīta* thus originally meant a piece of cloth, and that in the times of *Smṛti* writers it came to be symbolically represented by the sacred thread, thrice twisted and thrice folded

The Parsees also wear their sacred thread round the waist, and this may be said the *nivīta* position of the sacred thread

(20) JS 3 6 1 III vii 1, (6)

yasya khadirah sruvo bhavati svacchandasām eva rasenavadyati sarasā asya ahutayo bhavanti yasya parnamayī juhūr bhavati na sa pāpam slokam srnoti (TS 3 5 7 12)

Translation —If one uses the *sruva* of *Khadira* wood, he sacrifices with the very essence of the Vedas, all his oblations become juicy He whose *Juhu* is made of *palaśa* wood hears no evil word

Context—This *anuvāka* is of a miscellaneous type dealing with sacrificial details with reference to no particular rite

Having elaborately discussed in JS 3 2 3 such accessories as are amenable to one or more out of the six means of determining the connection of the subsidiaries with Principal act, Jaimini proceeds to discuss those that are not amenable to any of these six means

With regard to the above 'isolated' passage there arises the question whether the things laid down there i e 'that the *sruva* should be of *Khadira* wood' and that the *Juhū* should be made of *palāśa* wood'—appertain to the Primary sacrifice —i e the Archetype only or to the Archetype as well as the Ectype

On this question the *prima facie* view is that these injunctions do not occur in the context of any particular sacrifice and as such they appertain to all sacrifices without any distinction of Archetype and Ectype

The established conclusion is that it is sufficient to connect them as subsidiaries, with the Archetype only because the Ectype does not stand in need of any such 'isolated' passage for the obvious reason that it borrows all its details from the Archetype If on the other hand, they were to appertain through direct syntactical connection to both, there would be a superfluous repetition of these in the case of Ectypes coming directly as well as through the Archetypes Thus to be precise, we syntactically connect the above 'isolated' passages with the Archetypes only, and it is through these that we get them for the Ectypal performances

(*b*) JS 4 3 1 3—In this *adhikarana*, the passage is discussed from the point of view whether the actions enjoined in it are '*kratvartha*' or '*puruṣārtha*' A *kratvartha* act is one which is laid down as making up the procedure or helping in the accomplishment of a certain enjoined action A *puruṣartha* act on the other hand, is laid down for the accomplishment of something pleasing or desirable to the agent

Looking into the motive of the acts prescribed in the above passage it appears *prima facie* that these are *puruṣārtha* acts due to the mention of results accruing to the agent This is however wrong The *Khādira sruvā* and *Parna juhū* which are prescribed subserve the purpose of the principal act *viz* the sacrifice, and the mention of the result is declared only in a subordinate clause with no injunctive suffix Such act is therefore purely *kratvartha* and the results mentioned along with these,—the offerings being full of essence, and absence of ill fame on the part of the agent —must be regarded as *arthavadas i e* —declamatory sentences

In contradistinction with the above passage is the text—*khadiram virya kāmasya yūpam kuryat bailvam annadyakamasya palāśam brahmavarcasakamasya* Here though the *yupa*—'sacrificial post (AB 2 1) is an auxiliary of the Soma sacrifice yet here ' the result can be taken as actually following, because the man (*i e* the agent) is spoken of as the principal fatcor' (JS 4 3 3) Thus, it is a regular *phala vidhi* Such is not the case with the present passage and hence it is to be relegated to the state of an *arthavāda text*

(*c*) JS 4 3 17 19 Refers to the conclusion arrived at under JS 4 3 1 3

(21) JS 4 1 27—(*i*) *hrdayasyagre vadyaty atha jihvayah* (TS 6 3 10 4)

(*ii*) (*lohitam nirasyati sakrt sampravidhyati*) *sthavimato barhir anktva pasyati* (TS 6 3 9 2)

Translation—(*i*) First of all he cuts out a portion out of the heart and then out of the tongue

(ii) (He sets aside the blood, cuts out the dung) having anointed the grass with it, he sets it aside

Context—TS 6 1 11 6 enjoins in course of a *Soma* sacrifice the immolation of an animal (goat) in honour of *Agni* and Soma (joint) In connection with it, it has been further stated that

Mimāmsā—The question is—What is the motive behind the bringing in of the animal ? Is it the offering of the slices of the Heart and other limbs ? Or is it that offering as also setting aside the Dung and Blood of the animal ? The doubt arises because both the acts were seen enjoined in connection with the victim Thus the three acts involved are The slaughter of the animal, throwing away its blood and dung, and third, taking bits of its heart and tongue Of these three acts an essential relationship of means to an end is to be established between the first and the third act The second is to be considered only incidental and unconnected with the end The casting away of blood and dung is thus only incidentally performed Thus, there being disparity between the two acts, *viz* , slicing the heart and tongue and casting away the blood, one being essential while the other incidental, in the event of there being no blood and dung of the victim, another animal need not be brought in for the sake of casting away the blood and dung of the victim The casting away of blood is only an ' act of disposal '

(*b*) JS 2 1 32—Jaimini attempts a definition of the term mantra in II 1 32, which is only illustrative Śabara in his commentary enumerates various classifications of *mantras* among which *Anusanga* (Elliptical extension) is one This classification too, Śabara admits is neither exhaustive nor free from exceptions *Anusanga* (Elliptical extension) is seen even in the case of *Brāhmana* passages The present passage is cited as an illustration of it Doing away with the elipses the passage would read

hrdayasyāgre'vadyati, atha jihvaya avadyati, atha vaksaso'vadyati

(*c*) JS 2 2 17—TS 6 1 11 6 enjoins that a goat in honour of Agni and Soma be immolated Then in a later section various offerings of the limbs of the victim, are prescribed The question is whether the main injunction expressed with the word ' *alabhati* ' only refers to the various acts of ' cutting the limbs ', or is it injunctive of a distinct and independent act

It has been established that ' *agnisomīyam paśum alabheta* ' is not a passage simply referring to the collection of various acts mentioned later on It prescribes in a general manner the immolation of the animal, but it is not to be immolated in any way the sacrificer chooses The injunctions that follow indicate the way in which the victim is to be immolated thus alone the victim (the offering of its body) become sanctified for being offered into fire The passages under discussion, therefore, enjoin independent acts (by way of embellishing the victim) which ultimately are subordinate to the originative passage—*agnisomiyam paśum alabheta*

(*d*) JS 5 1 5 —The question that is discussed here is whether the order of sequence of various acts at a performance is to be determined by the verbal text itself

It has been proposed by the Sutrakāra that in all such cases the order of sequence is the one that is indicated by the order of the verbal texts concerned This statement has been objected by the *Purvapaksin* who cites the above Vedic passage arguing that if the order of the verbal texts could determine the order of the acts spoken of, then it would not be necessary (on the other hand, redundant) to expressly prescribe the order as is done in the present passage (*first* one thing, *then* another, then the third) To this it has been replied that the Veda is meant to serve other purposes also than the expressing the mere meaning of its words Hence the order of sequence of various acts should be regarded as indicated by the words of the Veda itself It matters little whether the same order has been directly stated in so many words in the actual text This is the general rule unless otherwise enjoined *Vide* the passage '*vyatyastam sodasinam śamsati*' TS 7 1 5 4

(22) JS 6 2 31—*jayamāno ha vai brāhmanas tribhir rnavañ jāyate, brahmacaryena rsibhyah, yajñena devebhyah, prajaya pitrbhyah iti sa vai tarhy anrno yada yajvā brahmacarī prajāvan iti* (TS 6 3 10 5)

Translation —When the Brahmana is born he is born beset with three debts (1) that to the *Devas*, of sacrifice, (2) that to the *Rsis* of studentship and (3) that to the *Pitrs*, of offspring, he becomes absolved from these by (*i*) sacrificing, (*ii*) becoming a student, and (*iii*) by begetting offspring

(*a*) We come across texts like the following '*somena yajeta,*' '*garbhāstamesu brahmanam upanayita,*' '*praja utpadayet*' ('one should perform the *Soma* sacrifice', 'the Brahmana should be initiated in the eighth year from conception', 'one should beget offspring')

To decide whether all these duties are compulsory or otherwise the present TS passage has been cited which describes these acts as means of repaying the '*debts*' This description could be applicable to the acts only if their performance were absolutely necessary or essential Therefore, all these duties are essential (Apart from this indicative text, there are other texts where these same acts have laid down free from any desirable results to be continued life long These are '*vasante vasante jyotisa yajeta,*' '*yavajjivam agnihotram juhoti*', '*yavajjivam darsapūrnamasabhyam yajeta*', etc)

(*b*) The passage under discussion contains the word Brāhmana but that does not mean that these duties are essential for a Brahmana alone As a matter of fact, they appertain to all the three castes without distinction Those texts that actually lay down these duties (not speaking of any desired result) lay them without any distinction of '*varna*' As regards the present passage, it is true that the Brahmana only is mentioned but it is not this text which enjoins the essential

character of the duties, that character is enjoined by other text which does not speak of any desired result The present passage merely refers to them for the purpose of eulogising the offerings (*avadānas*) Hence the mention of Brāhmana does not indicate that other *varnas* are excluded The mention of Brāhmana is only illustrative here

The Mīmāmsā principle underlying here is that the sense of the non injunctive passages is necessarily restricted to the sense of the words Such passages simply reiterate, or eulogise fully or in part what has been enjoined in the injunctive passage

The conclusions are [1]

(*i*) The present passage indicates that the three duties are essential or compulsory for everybody

(*ii*) These duties are compulsory for all the three higher castes (not only for a Brāhmana)

(23) JS 5 1 7—*vyatyastam sodasinam śamsati* (TS 7 1 5 4) (reads without '*vyatyastam*')

Translation—He recites the *ṣodaśi* in the reverse order

It has been established in JS 5 1 7 that the Vedic texts serve other purposes also besides expressing the mere meaning They also express the order of sequence of various acts laid down in tose texts This is the general rule unless mentioned otherwise regarding the order of sequence of the acts prescribed in a particular Vedic context There are certain texts which directly prescribe the reverse order of sequence of the acts This indicates that ordinarily the order of sequence of Vedic acts is the same as expressed in the verbal texts

The present passage reads '*vyatyastam* which is the chief word establishing the point discussed in this *adhikarana* However TS 7 1 5 4 reads without it Passage with the word *vyatyastam* is not found so far The same is the case with the passage '*vyatyastam rtavya upadadhati* In TS 5 3 1 1 it is found except the word *vyatyasta*

(24) JS 6 5 37

(a) *ārtam va ete samvatsarasyabhidiksante ya ekāṣṭakayam dikṣante* (TS 7 4 8 1)

(b) *vyastam va ete samvatsarasyabhidiksante ya ekaṣṭakāyām diksante* (TS 7 4 8 2)

(c) *purastat paurnamasyaś caturahe dīkṣeran rtumukham vaiṣā paurnamasī samvatsarasya yā caitri paurnamasi*

1 See passage No 21 (c)

(d) *ekaṣṭakayām dikṣeran, eṣā vai saṃvatsarasya patnī, yadekaṣṭakā iti teṣam ekaṣṭakāyam krayah sampadyate tenaikāṣṭakām na chambat kurvanti* (TS 7 4 8 8)

(e) *tan uttiṣṭhata oṣadhayo vanaspatayo'nūttiṣṭhanti* (TS 7 4 8 8)

(f) *yām janāh pratinandanti ratrim dhenum ivayatim saṃvatsarasya yā patnī sā no astu sumangali* (ApMP)

(g) *aṣṭakāyai suradhase svaha*

apo nabhinandanto'vabhrtham abhyavayanti (PB 5 9 8)

Translation—(*a*) Those who initiate them on the *Ekaṣṭakā*, initiate at an inconvenient time

(*b*) Those who initiate on the *Aṣṭakā* initiate at the rotation of the year

(*c*) They should initiate the sacrificer on the fourth day before the sacrifice, this Full Moon Day of the month of Caitra is the opening season of the year

(*d*) They should initiate on the *Ekāṣṭakā*, this *Ekāṣṭaka* is the wife of the "'year,' for them the purchase is effected at the *Ekaṣṭaka*, thereby they rectify the *Ekaṣṭakā*

(*e*) Herbs and plants and trees shoot forth on its arrival

(*f*) Whom people welcome, as they do the milchcow coming home in the evening,—she who is the wife of the year—may she be the harbinger of prosperity to us

(*g*) This offering is to *Aṣṭakā* the worshipful

(*h*) They proceed to the Final Bath (though) not welcoming the water

The *Gavāmayanasatra* lasting for a year (at least ten months) has been described in this chapter TS 7 4 8 The time of consecration prescribed is the fourth day before the full moon The full moon of which month?—is the question

It has been proposed that the Full moon day should be of the month of Caitra (as it has been mentioned and eulogised) as the opening Full moon of the year Thus, from the latter part of the sentence, the meaning of the word *Paurnamāsī*—read in the first part of the sentence, has been determined (*Vide*, JS 1 4 24)

This is however wrong because the very next sentence says that Soma plant is bought on the *Ekāṣṭakā*

(i) The word *Ekāṣṭakā* is popularly understood in the sense of the eighth day of the dark half of the month of Māgha If then the *Soma* is purchased on the 8th of *Māgha Kṛṣṇa Pakṣa* then the *Paurnamāsī* meant must be one of Māgha itself

(5) *Visuvan* had lost its primary meaning and that it fell in the rainy season if the sacrifice was commenced on the Phālguna *Paurnima*

So far as the time of initiation is concerned TS records four views WEBER and Whitney hold that all probabilities tell in favour of Caitra *Ekastakā* must not necessarily mean that of Māgha it may mean of Caitra either MACDONELL[1] remarks that *Ekastaka* is used not technically of Magha but as the first *Astaka* of the year

I however think that when Jaimini says that *Ekāstakā* primarily means that of Magha he must have a long uninterrupted tradition of Vedic Expounders as well as Yajñikas Then again, the passage of sprouting of plants suits well if the month of Māgha is meant

The Treatment by Śabara of the Taittiriya Brāhmana Passages cited in his Bhāsya

1 JS 2 3 4 *vasante brahmano'gnin adadhita, grisme rajanyah śaradi vaisyah* (TB 1 1 2 6, BŚ 2 12)

Translation—A Brahmin should establish the Sacred Fires during spring, a Ksatriya during summer, a Vaiśya during autumn

Context—This passage occurs in connection with the Fire Establishing ceremony

(a) *Mimāṁsa*—This passage does not only lay down the period or season for establishing the sacred fire, but this itself is the passage laying down the original injunction of Agnyādhāna i e Establishment of Sacred Fire Thus it contains a 'specified injunction' i e an injunction of Fire Establishing along with that of the specific period In the absence of any other general injunction of *Agnyādhana* alone (without any other details) we have to treat the above passage as laying down both

(b) JS 3 6 11, 4 1 2—Only a reference to the fact that this passage enjoins '*agnyādhana*'

(c) JS 6 1 26 27—This fire installation is prescribed only for the three higher *varnas* consequently only those are entitled for the *Agnihotra* and later rites It is interesting to note in this connection that there was one Bādari mentioned by Jaimini who revolted against this restriction of the right of performing Vedic sacrifices 'So long as there is no text clearly precluding the Śūdra', says Bādari 'it cannot but apply to the Śūdra also' Even a Śūdra would certainly have the consecrated Fires as would be needed for such sacrifices Regarding the above interpretation (in JS 2 3 4) of the passage enjoining *ādhāna*, the periods prescribed

1 *Vedic Index* II 157 f

there are only contingent, they are not meant to limit the scope of the injunction The present passage thus means If a Brāhmana is to install the Fire, he should do so it during the spring, if a Kṣatriya is to do it, he should do it in summer and so on The mention of a Brāhmana and others is simply for the sake of indicating their connection with the spring and other seasons Thus this text does not forbid the Śūdra to install the sacred Fire Śabara rejects this interpretation and holds that the present passage is a complete vidhi regarding '*agnyādhāna*'

(*d*) JS 6 1 37—Only a reference to the view of *Bādari* explained above

(*e*) JS 6 6 31—The verb ending ('*ta*'—*atmanepada affix*) in '*ādadhīta*' indicates that the act of installing is done for one's own purpose The idea is that the result following from the action spoken of must accrue to the man who performs it and not to any other preson Thus the purpose of one man cannot be served by means of the fire installed (or later on the sacrifices performed) by another person This is a corroborative argument advanced by Jaimini to establish that in a *Satra* none of the priests (or *Yajamānas*) should be one who has not established the Sacred Fire *Vide* also under JS 3 4 8 where the same argument is put forth

(*f*) JS 11 3 2—There should be no separate *adhānas* for different sacrifices The *ādhāna* once performed should be taken as appertaining to all, because it is brought about at its own time—a time other than of the sacrificial performances

1 JS 3 3 9—(*a*) *ya evam vidvan varavantiyam gayati*

(*b*) *ya evam vidvan vamadevyam gāyati*
(TB 1 1 8 3 2)

Translation—He who knowing this sings the *Varavantiya Saman* he . the *Vamadevya Saman*

Context—After the sacred Fire is established the priests chant various *Samans* such as *Varavantiya* and *Vamadevya Yajñāyajñiya* and so on

Mimamsa—(*a*) The question is whether these chants are to be sung in a low tone as *Yajurmantras* are recited or loudly as *Samana* are usually sung

The Siddhanta view is in accordance with the dictum "*uccair rca kriyate, upamśu yajusa uccaih samna*" (MS) it would have been right to sing these *Samans* loudly as they are originally prescribed in PB a text belonging to *Samaveda* But as this rule applies to independent *Samans* it does not hold good in the present case In the present case, the chanting is *subsidiary* to the principal act *ādhana* which is prescribed in Yajurveda texts Consequently all recitation is to be done in a low tone Hence these chants are to be sung in a low voice

Observations—This *adhikarana* illustrates the following important principle—when two things are related as Principal and Subsidiary, the characteristics of the latter are to be determined by those of the former

Secondly, the acts like chanting and others prescribed in Vedic texts are not for their own sake, they are always connected with other principal ritual acts unless indicated otherwise[1] It is thus the ritualistic aspect (*viniyoga*) that is regarded as the prominent one by the *Mīmāmsakas* The sacrifice being the principal factor, all other acts come in to achieve that one end Hence the *Samans* have to lose their own characteristic feature (of being sung loudly) when they subserve the purpose of *adhana*

(*b*) JS 10 8 9—*Mīmāmsa*—The above passage prescribes the chanting of various *Samans* There is, however, another passage, '*upavītī va etasyāgnayo bhavanti, yasyāgnyadheye brahmā sāmāni gāyati* (?) (The fires become really lost to him in whose *ādhana* ceremony the priest sings (*Sāmans*)

These two passages prescribe conflicting courses of action Naturally an option is to be resorted to in order to save both of them from being unauthoritative

Observations—This is a simple illustration when option is to be resorted to due to two conflicting authorities

The word '*Brahmā*' is rather difficult to explain Śabara asserts that it is not a mis reading and equates it with Brahmana *i e Udgātr* This explanation, howsoever unsatisfactory, has to be accepted because there is no indication in old Vedic literature to show that Brahma ever did the function of chanting *Samans* Khandadeva (10 8 9) however notes that in the Kalpasutras there are indications to show that *Brahma* also sang optionally with the *Udgatr* However these works do not definitely warrant us to hold that it was so even in *Brahmana* literature

(3) JS 2 2 21—*saptadaśa prājapatyan paśun alabhate saptadaso vai prajā patih prajapater aptyai śyamas tūpara ekarūpa bhavanti evam eva hi prajapatih samrddhyai* (TB 1 3 4 3)

Translation—He immolates seventeen animals dedicated to Prajāpati, verily seventeen is Prajapati, in order to secure Prajapati, (they) are hornless grey and of the same colour, thus verily is Prajāpati (secured for prosperity)

Context—In connection with the *Vajapeya* sacrifice there are seventeen animals immolated in honour of Prajapati

Mimamsā—(*a*) The question is whether the immolation of all the seventeen animals constitutes one composite act or they are seventeen distinct acts The established view is that the killing of one animal in honour of Prajapati is one complete act Hence the killing of seventeen animals means seventeen distinct acts

Observations—This is the case which illustrates that acts are distinguished from one another on account of the mention of the number of the constituent factors

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1 *Vide* JS 2 1 13 29

(*i e. saṁkhyā*) in the original injunctive passage This is one of the six means that distinguish one act from another.[1]

The practical purpose served by this is that if there is some defect with any one of the seventeen animals, that alone may be substituted by another, and that rite only should be repeated If, however, the immolation of all the seventeen animals formed one composite act then the whole set of seventeen animals would have to be substituted by another set for the defect only in one animal

Here is an attempt of the Mīmāmsakas at the simplification of the complex procedure of Vedic sacrifices One animal is the minimum number prescribed for a *Paśuyāga* and hence it is regarded as the model one All other sacrifices consisting of the immolation of more than one animal are nothing but the repetitions of the same procedure

Mīmāmsā (*b*) JS 4 1 33—At the *Vājapeya* sacrifice there are two kinds of animals slaughtered *kratu pasu* (ordinary animals) and *prājāpatya pasu* (animals dedicated to Prajāpati) The oblations of the *kratu paśu* are sprinkled over with the ghee remaining after the *Prayāja* offerings offered in the morning The *prājāpatya paśus*, however are offered at noon The question is whether or not their flesh also is to be sprinkled over with ghee before offering, as done in the case of *kratupaśus* If it is to be done then a portion from the *prāyaja* ghee will have to be kept aside till noon, and as special vessel will have to be brought in for holding it as the original *juhu* would be required at the *kratu paśu* offerings If, however, there is no sprinkling with ghee then no question of keeping aside the ghee arises at all

The *abhighārana* of the oblations in the morning is for the purpose of disposing of the ghee remaining in the vessel after the *prayāja* offerings, so that the vessel (*juhū*) might be used at the principal sacrifice of *kratu paśu* This indicates that the *abhigharana* is an act of secondary importance and consequently not a compulsory one under adverse circumstances Hence no portion of the *prayaja* ghee should be kept aside for use at the *Prajapatya* oblations in the morning

Observation—According to the Mīmāmsakas, Vedic injunctions are completely authoritative and their authority is self evident The non observance of any of the injunction causes a demerit in the performer There are, however, grades of importance among these injunctions Some of them are of primary importance and under no circumstances they can be overlooked There are, however others which by their very nature are dependent on external circumstances and consequently are of a second rate importance An act which is enjoined for the purpose of disposing of something connected with the sacrificial ritual is the best illustration of injunctions of secondary importance These are termed as '*pratipatti karman*'

1 Other *pramānas* that distinguish one act from the other are—*śabdāntara abhyāsa sanjñā guna* and *prakaraṇāntara* (JS 2 2 1 23, and 2 4 1 ff)

(*acts of disposal*) by the Mimamsakas If under certain circumstances the thing to be disposed of is already finished or is wanting then the injunctions remains unobserved for want of circumstances to work in This division of *vidhis* also shows that Mimamsa admits the importance of human reasoning in the discussion concerning Vedic texts though the latter are regarded as the highest authority on matters religious

(c) JS 5 1 8—At the *Vājapeya* sacrifice there are seventeen *prājapatyapasus* brought in to be slaughtered Certain *samskaras* (*embellishments*) such as annointing are done to them before slaughtering The first *samskara* is done to all beginning with a certain animal The question is whether all the subsequent embellishments are to be done in the same order of the animals or the order of the animals might be changed

The conclusion on this point is that all *samskara* to be done to the seventeen animals should be done in the same order of the animals as the first one is done Thus alone is some system observed The first *samskara* may be done in any order *of the animals but for the second samskara the order once adopted must not* be altered This is called the *pravrttikrama*

Observations—This is a sound principle evolved by the Mimamsakas to establish a definite arrangement and system in the performance of rituals doing away with all complexity about them

Mimamsa does not want to challenge or meddle with the system and arrangement of ritualistic details stated in Vedic texts themselves but where any such indication of authority is wanting Mimamsa establishes on sound principles a systematic sequence and arrangement among details of sacrificial performance

(d) JS 5 2 1

Context—At the *Vajapeya* sacrifice there are seventeen *prajapatyapasu* brought in to be slaughtered Certain embellishments are to be done to them before slaughtering them The question is—Are all the rites to be all done to the first animal then all to the second and so forth ? Or the first embellishment is to be done to all the animals then the second one to all the animals and so forth ?

The Siddhanta view is that the Vedic passage *saptadaśa* etc implies the concomitance of all the animals and it would be preserved only if one kind of rite (of embellishment) is performed with all the seventeen animals and then the second and then the third and so on

Observations—Two methods of ' embellishing object have been described in JS 5 2 1 3 The first is each rite to each object at a time (*kandanusamaya*) and the second is all the rites in collection to each at a time (*padarthaanusamaya*)

Neither Jaimini nor Śabara explains precisely the circumstances under which any of the two methods is to be adopted Jaimini's *sūtra* suggests that when there

is some prohibitive reason to adopt the first method the second may be followed The idea of the concomittance of all the seventeen imply that they are not wholly independent rites and hence the second method is to be adopted

This *adhikarana* is thus devoted to enunciate two principles of systematic arrangement of sacrificial details

(4) JS 4 3 10—*sarvebhyo vI esa devebhyah sarvebhyah chhandobhyah sarvebhyah prsthebhya ātmānam āgurute yah satrāy igurute* (TB 1 4 7 7)

sa visvajitā tirātrena yajeta—(ApŚ 14 231)

Translation—He who takes a vow for the Satra takes a vow for all deities all metres and all chants for his own self

Mimāmsā (a)—Though no fruit has been declared in connection with the Satra performance enjoined in the above passage that does not mean that it brings no result The performance brings about definite results as implied by the very injunction

Observations—There are a number of sacrificial rites enjoined in the Vedic literature Definite results have been declared for many of them There are however some sacrificial performances for which no definite result has been prescribed This might mean that these rites were fruitless and consequently nobody would go in for the performance of these rites This would mean that all such passages mentioning no result would ever remain unperformed and to that extent they become unauthoritative *ananusthānarupa apramanya* would accrue to these passages Achievement of some definite fruit goads a man to activity Fully considering this tendency of human mind the Mimāmsa system establishes that 'heaven is always there as the ultimate objective to be achieved by the performance of these rites

(b) JS 6 4 32 33 reads in addition *sarvābhya esa devatābhyah sarvebhyah prsthebhya atmānam niskrinite*

Translation—Thus he redeems himself from all deities and all *prsthas*

Context—This passage enjoins the performance of the *Visvajit* sacrifice (according to the ApŚ 14 23 1 while according to TB 1 4 7 7 *sarvaprstha somay ga*) for one who pledges himself to perform the *satra*

Mimāmsā—The question is whether the Viśvajit is to be performed by one who has already performed the Satra or by one who having pledged himself to perform the Satra does not proceed to perform it

Jaimini establishes that the performance of *Viśvajit* is prescribed only as a *prāyaścitta*' for one who drops the Satra performance as pledged This is clear

from the fact that the passage occurs in a section which for the most part of it deals with prayaścittas and secondly the word '*niṣkrīṇīte*' (redeems himself') in the passage itself indicates that it is prescribed only as a *prāyaścitta* for one who does not perform the Satra as once declared

Observations—(a) Herein we see an attempt of the Mīmāṁsakas to do away all obscurity about Vedic passage and to extract one simple injunction from it. Making the passage to enjoin (though most inadequately) two injunctions *viz* one regarding the performance of a Satra and the other regarding the performance of *sarvapṛṣṭhastoma somayāga* (or *Viśvajit* as Śabara reads the passage) would really be too heavy a burden for the words to bear. One passage should aim at enjoining one principal act. The violation of this principle is called *vākyabheda* a serious flaw in the science of textual interpretation

(b) Secondly the word *niṣkrīṇīte* at the end means that the performer makes good the loss. This indicates that it is a *prayaścitta* as a sort of redemption for not doing the Satra as once declared

This involves the principle of interpretation enunciated in JS 1 4 24 '*sandigdhesu vakyaśeṣāt* Doubts regarding the meaning of words and sentences are set aside by subsequent or supplementary passages

(5) JS 3 4 11 *yat purnam tan manusyanām upary ardho devanam adhah pitṛnam* (TB 1 6 8 4)

Translation—What is full is for men what is above half is for celestial beings and what is half (or less (?)— *adhah*) is for *pitṛs*

Context—Śabara generally gives the name of the *prakarana* while quoting a passage from the Vedic texts. Accordingly under JS 3 4 11 Śabara says that the passage *yat paruṣi ditaṁ* etc is read in the *prakarana* of Darśapurnamāsa. Actually we find it in the *prakarana* of *pindapitryajña* in (TB 1 1 8 6) This is the only place in Vedic texts where the passage occurs. This means that Śabara regards the *pindapitryajna* as a part and parcel of *Darsapurnamasa* and drops its mention—it being a smaller section of the latter. This goes against the conclusion established under JS 4 1 19 21 *viz* *pindapitryajna* is an independent rite and not a part of the *Darsa* sacrifice. Though some writers held that it was a part (*anga*) of *Darsa* *e g* KŚS 4 1 30 there is nothing in Śabara s Bhasya on that *adhikarana* to indicate that Śabara in any way differed from Jaimini on this point. Hence it is rather difficult to explain why Śabara introduces the present passage as *Darsapurnamasayoh śruyate*. The only conclusion that strikes us is that he is very loose in giving the exact context of a passage. At the *Mahapitryajña* which comes after the *Mahahavis* of the *Sakamedha* a part of the *Caturmasya* sacrifice which is performed on the Full moon day of Kartika there is the *mantha* preparation offered to *Agnisvatta pitṛ*. For this preparation the vessel is filled half with milk

of a cow and the remaining half is filled with half ground barley grains (For 'mantha' see KANE, *Hindu Dharma Śāstra* II ii 1102 fn) Jaimini introduces this passage with the remark '*jyotiṣṭome śrūyate*' This passage is, however, found in the context of *Caturmāsya* sacrifices which are *iṣṭis* (and not Soma sacrifices) Khandadeva also introduces it with the word '*some*' Mādhavācārya, however, boldly disagrees with Śabara and refers this passage correctly to the *Mahāpitṛyajña* section of the *Cāturmasya*

In so far as we do not find the present passage in another place, Śabara can be reasonably held *guilty of quoting the source wrongly* (Khaṇḍadeva, of course, blindly follows Śabara in the point of quoting the source) Kumārila does not comment on this *adhikaraṇa*

Mimamsā—The present passage has got an appearance of an injunction regarding the cutting of the grass However if all the relevant passages regarding this Act from different texts, are brought together, it will be found that the passage '*parva prati lunāti* (TS 6 1 1 5 ?) is a direct injunction on this point and hence the present descriptive passage is only a commendatory one (*arthavada*)

Observation—Having collected all Vedic passages relating to a particular action, the Mimāmsakas sort them into two broad divisions—(i) direct injunction (or prohibition) and (ii) passages describing or explaining the act in detail The first is naturally regarded as an act of primary importance so far as the interpretation of the texts relating to a particular act, is concerned The passages of the second kind are treated as secondary and consequently have no injunctive force, they are merely commendatory passages

(C) JS 3 4 20 *tasmat suvarnam hiranyam bharyam, durvarno'sya bhratrvyo bhavati* (TB 2 2 4 6)

Translation—For this reason bright gold should be worn, thereby one's enemy becomes pale

Context—TS 3 3 enumerates certain mantras to be recited by the *hotṛ* They are called *caturhotrmantra pañcahotrmantra, daśahotrmantra* etc They do not occur in the context of any particular sacrifice The present passage describes in the peculiar Brahmana fashion the origin of the *pañcahotrmantra* and while doing so, by the by describes also the origin of gold (the metal) and prescribes that a man should wear gold

Mimamsā—The question is whether this *vidhi* of wearing gold is a general one or to be restricted to the time of performing Vedic rites

Jaimini establishes that this is a general *vidhi* to be observed at all times irrespective of the performance of Vedic rites

from the fact that the passage occurs in a section which for the most part of it deals with *prāyaścittas* and secondly the word '*niṣkrīṇīte*' ('redeems himself') in the passage itself indicates that it is prescribed only as a *prāyascitta* for one who does not perform the Satra as once declared

Observations—(a) Herein we see an attempt of the Mīmāmsakas to do away all obscurity about Vedic passage and to extract one simple injunction from it Making the passage to enjoin (though most inadequately) two injunctions *viz* one regarding the performance of a Satra and the other regarding the performance of *sarvapṛṣṭhastoma somayāga* (or *Viśvajit* as Śabara reads the passage), would really be too heavy a burden for the words to bear. One passage should aim at enjoining one principal act. The violation of this principle is called *vākyabheda*, a serious flaw in the science of textual interpretation

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(5) JS 3 4 11 *yat pūrṇam tan manuṣyāṇām upary ardho devānām adhaḥ pitṛṇām* (TB 1 6 8 4)

Translation—What is full is for men, what is above half is for celestial beings, and what is half (or less (?)—'*adhaḥ*') is for *pitṛs*

Context—Śabara generally gives the name of the *prakaraṇa* while quoting a passage from the Vedic texts Accordingly under JS 3 4 11 Śabara says that the passage "*yat paruṣi ditam* etc is read in the *prakaraṇa* of Darśapūrṇamāsa Actually we find it in the *prakaraṇa* of *piṇḍapitṛyajña* in (TB 1 1 8 6) This is the only place in Vedic texts where the passage occurs This means that Śabara regards the *piṇḍapitṛyajña* as a part and parcel of *Darsapurnamāsa* and drops its mention—it being a smaller section of the latter This goes against the conclusion established under JS 4 1 19 21 *viz* *piṇḍapitṛyajña* is an independent rite and not a part of the *Darśa* sacrifice Though some writers held that it was a part (*anga*) of *Darśa*, *e g* KŚS 4 1 30 there is nothing in Śabara's Bhāṣya on that *adhikaraṇa*, to indicate that Śabara in any way differed from Jaimini on this point Hence it is rather difficult to explain why Śabara introduces the present passage as '*Darśa pūrṇamāsayoḥ śrūyate*' The only conclusion that strikes us is that he is very loose in giving the exact context of a passage At the *Mahāpitṛyajña* which comes after the *Mahāhavis* of the *Sākamedha*, a part of the *Cāturmāsya* sacrifice, which is performed on the Full moon day of Kārtika, there is the *mantha* preparation offered to *Agniṣvātta pitṛ* For this preparation the vessel is filled half with milk

of a cow and the remaining half is filled with half ground barley grains (For 'mantha' see KANE *Hindu Dharma Śastra* II ii 1102 fn) Jaimini introduces this passage with the remark '*jyotistome sruyate*' This passage is however, found in the context of *C turmasya* sacrifices which are *istis* (and not Soma sacrifices) Khandadeva also introduces it with the word *some* Madhavacarya however boldly disagrees with Śabara and refers this passage correctly to the *Mahapitr yajna* section of the *Caturmasya*

In so far as we do not find the present passage in another place Śabara can be reasonably held *guilty of quoting the source wrongly* (Khandadeva of course blindly follows Śabara in the point of quoting the source) Kumarila does not comment on this *adhikarana*

Mimamsa—The present passage has got an appearance of an injunction regarding the cutting of the grass However if all the relevant passages regarding this Act from different texts are brought together it will be found that the passage '*parna prati lunati* (TS 6 1 1 5 ?) is a direct injunction on this point and hence the present descriptive passage is only a commendatory one (*arthavada*)

Observation—Having collected all Vedic passages relating to a particular action the Mimamsakas sort them into two broad divisions—(*i*) direct injunction (or prohibition) and (*ii*) passages describing or explaining the act in detail The first is naturally regarded as an act of primary importance so far as the interpretation of the texts relating to a particular act is concerned The passages of the second kind are treated as secondary and consequently have no injunctive force they are merely commendatory passages

(6) JS 3 4 20 *tasmat suvarnam hiranyam bharyam durvano sya bhratrvyo bhavati* (TB 2 2 4 6)

Translation—For this reason bright gold should be worn thereby one s enemy becomes pale

Context—TB 3 3 enumerates certain mantras to be recited by the *hotr* They are called *caturhotr mantra pañcahotrmantra daśahotrmantra* etc They do not occur in the context of any particular sacrifice The present passage describes in the peculiar Brahmana fashion the origin of the *pañcahotrmantra* and while doing so by the by describes also the origin of gold (the metal) and prescribes that a man should wear gold

Mimamsa—The question is whether this *vidhi* of wearing gold is a general one or to be restricted to the time of performing Vedic rites

Jaimini establishes that this is a general *vidhi* to be observed at all times irrespective of the performance of Vedic rites

Observations—Inasmuch as the injunctions prescribed in Vedic texts (especially Taittirīya Samhitā) generally dealt with some detail connected with the sacrificial ritual, it was held by the blind students of the Veda that each and every *vidhi* prescribed in these texts must be having some bearing on the Vedic ritual

This notion has been set aside on rational grounds in the present *adhikarana* There is a number of passages in the Taittirīya texts (and every other *samhita* for the matter of that) which are read in the context of no particular Vedic rite [1] These are a sort of floating mass of Vedic texts, the employment of which has been a problem for the interpreters of these *samhita* The Mīmāmsakas solve the problem in the following way Those injunctions that can be connected directly or indirectly with some sacrificial detail should be treated as injunctions for the man engaged in sacrificial performance Those *vidhi* however, that are not even indirectly connected with sacrificial details should be safely regarded as 'general injunctions' *i e* appertaining to man in general This involves also another problem *viz* taking a passage out of its context or reading an '*anarabhya*' passage in the context of a particular rite

The following table shows such 'general injunctins' (*anarabhya vidhi*) recorded in the Bhāsya that illustrate the cases of '*utkarsa*' and '*apākarṣa*'

Injunctive passage (*vidhi* or *nisedha*)	Isolated or found in some context	Whether has a similar *vidhi* or *nisedha* elsewhere	Appertains to sacrificial context or to man in general
1	2	3	4
1 *nanrtam vadet* JS 3 4 12 13	In the context of *Darśapurnamasa*	"*satyam eva vadet natv anrtam* appertaining to man in general	To the sacrificial context otherwise there would be a duplication of *vidhis*
2 Recital of *mantras* when a man yawns JS 3 4 14 16	do	Nil	To the sacrificial context No indication to remove it from the context of *Darśapūrnamāsa*
3 Prohibition of threatening a Brāhmaṇa, JS 3 4 17	do	Nil	To man in general because some concrete *phala* has been mentioned

1 *E g vide* TS *kāṇḍa* III

Injunctive passage (*vidhi* or *nisedha*) 1	Isolated or found in some context 2	Whether has a similar *vidhi* or *nisedha* elsewhere 3	Appertains to sacrificial context or to man in general 4
4 Prohibition of conversation with a woman in her courses	do	*yasya vratye hani* etc (TB 3 7 1 9) removes away injunction from the context	To man in general because a *nisedha* of the act in the context of *Darśapurna* has already been prescribed Hence this passage should be taken out of the context and treated as a general *nisedha* relating to man
5 Injunction regarding the wearing of Gold JS 3 4 20 24	Isolated injunction	Nil	Appertains to man in general No indication or any purpose seen in the context of any sacrificial performance
6 *Jayadihoma* JB 3 4 25 27	do	Nil	These offerings are Vedic rituals though they appear to be meant for *laukika* results Because there is an indication (the use of *ahavaniya* fire) to show that they are Vedic sacrifices
The sacrifice prescribed in connection with *Aśvapratigraha* (the giving of a horse as a gift) JS 3 4 28 29	Isolated injunction	Nil	The passages speaking of the *phala* and the *daksina* in connection with this passage indicate that it is a Vedic rite and not a *laukika* one Thus it is a Vedic in

Injunctive passage (*vidhi* or *niṣedha*)	Isolated or found in some context	Whether has a similar *vidhi* or *niṣedha* elsewhere	Appertains to sacrificial context or to man in general
1	2	3	4
			junction to be connected with the said *iṣṭi*
8 *Saumendra iṣṭi* prescribed for one who vomits the *Soma* JS 3 4 32 33	*A kāmyeṣṭi* The whole section on *kāmyeṣṭis* might be regarded as isolated in a sense	Nil	The mantras prescribed elsewhere '*hinva me gātrā harivah*' for the recital at the time of drinking *Soma*, indicates that the present is a *prāyaścitta* prescribed by the Veda for one who vomits the *Soma* that was meant to be digested (In common parlance however *Soma* is drunk only when a man needs vomiting for removing his uneasiness) These indications show that the present is a *vidhi* of an *iṣṭi* for a man engaged in a Vedic sacrificial performance
9 The injunction of *khadira sruva* and *parna nayi juhu* JS 3 6 1 8	Isolated	Nil	Appertains to Vedic rite because of the indications of *sruva* and *juhu* the sacrificial implements

(7) JS 10 4 38 *agnim svistakrtam yajati* (TB 3 5 7 5)

Translation—'(At the *anuyāja*) one sacrifices to *Agni svistakrt*'

Context—This passage enjoins the *agni svistakrt* offering after the two *ajyabhāga* offerings have been offered at the *Darśapūrnamāsa* sacrifice The *anuyāja* offerings come after this offering

Mimāmsā—(a) The question is whether the *svistakrt* offering is an independent offering exterior to (not an integral part of) the *anuyāja* that are the component part of the main sacrifice? Or is it an integral part of *anuyāja* offerings that are to follow?

Inasmuch as this offering comes immediately after the *ājyabhāga* and just precedes the *anuyaja* offerings (thus being sandwiched between the main offerings of the *Darśapurnamāsa* sacrifice), it is reasonable to consider it as an integral part of the main offering i e *anuyājas* that are to follow The way in which it helps the *anuyāja* is by reminding us through the recital of the *mantra* '*ayadagni* etc ' (TB 3 5 7 5) of the deity of the *anuyaja* offerings which is *agni*

Thus it is 'an act of refinement (' *samskara karma* ') as it serves the purpose of reminding the deity of the main offering that is to follow It is thus a *sāmavāyika* i e *internal subsidiary* of the *anuyaja* offerings

Observations—Vedic sacrifice is a complex ritual The acts that make the sacrifice complete are broadly divided (by Śabara) into two groups *samnipatyopakaraka karma* and *aradupakaraka karma* Those acts or parts of the sacrifice that help directly (in one step or more) in bringing into existence the main sacrifice are called *samnipatyopakaraka* or *samavayika* as Śabara names them Those acts, however, which are tacked on externally to the main part of the sacrifice, are called *āradupakaraka* Acts like ' pounding rice ', sprinkling it, and recitals of *yajya* and *anuvakya* mantras are *samavayika anga* (*internal subsidiaries*), while *prayajas ajyabhaga*—and *anuyaja* offerings (so far as their relation with the main offerings at the *Darsapurnamasa* is concerned) are *āradupakāraka anga* (*external subsidiaries*)

These terms are however relative, and what is a *sāmavāyika anga* in relation to a general act may be an *aradupakāraka anga* in relation to the minor parts of the same composite act The present passage is the best illustration to show how a student of the Bhasya is liable to apply the whole discussion in the *adhikarana* to a different topic altogether Śabara s discussion concerns the *Darśapūrnamāsayāga* while his citation exactly corresponds to the passage from another section (*mahapitryajña*) which has nothing to do with the present one While quoting, (curiously enough) he seems to have rejected the relavent passage in the relevant section Though the relevant passage is rather incomplete as compared to its

Context—*gṛhamedhīya* is a distinct rite performed at the *sakamedha* sacrifice which is a part of the *cāturmāsya yāga* The *sviṣṭakṛt* offering is prescribed in connection with this *gṛhamedhīya* rite

Mīmāṃsā—The question is whether this is prescribed as an independent offering for some additional merit or is only a *pratipattikarma* ('act of disposal') as in other rites

Jaimini establishes that the nature of the *sviṣṭakṛt* offering is the same throughout It is an act meant for disposing of the remaining part of the oblation offered at the main sacrifice Here too it serves the same purpose

Sviṣṭakṛt offering is thus a *pratipattikarma* wherever it may be enjoined Consequently other methods of disposing of the remnant *viz* eating of the oblation etc have no scope at all

Observations—'*śeṣāt sviṣṭakṛte samavadyati*' (in the *prakaraṇa* of *Darśa-pūrṇamāsa*) is the *vidhi* which indicates that it is 'an act of disposal'

(3) JS 9 4 22—*vaniṣṭumasya ma raviṣṭa, urūkam manyamānah* (TB 3 6 6 3)

Translation—Do not cut out its rectum thinking it to be fat (*uruka*)

Context—At an animal sacrifice (the model of which is *agnīṣomīya* at the *Soma* sacrifice) before the actual slaughtering of the animal the *hotṛ* recites the *adhrigupraiṣa*, which is an invocation to divine and human slaughterers calling upon them to bring the animal to the holy doors of the sacrificial place, wishing that the parents, relatives and friends of the victim will consent to its death

Mīmāṃsā—The word '*uruka*' means *vapā* (omentum) and not 'owl' as some do Consequently when there are two or many victims the words '*urūka*' should be used in dual or plural respectively

Observation—Śabara derives the word '*uruka*' in the following way *uru*= broad, *kaśa*= fat

uru + *kaśa* > *uru* + *ka* > *uruka* *i e* a (big) lump of fat '*ka*' is said to be an abbreviated form of *kaśa* while forming a compound word with '*uru*' In etymologising this word Śabara follows the principle of Yaska

The word '*uruka*' has been variously interpreted by commentators Bhaṭṭa bhaskara says it means '*great*' or '*big*' However, the meaning does not suit the context when construed with *vaniṣṭu* (rectum) He also notes down the meaning 'owl'

Sāyana in his commentary on TB understands the word in the sense of 'owl' while, in the Jaiminīyamāla vistara extract quoted along with the commentary on TB, he understands in the sense of 'omentum' or 'fat'

The present *adhrigupraisa* is a very long one and many of the words in it require explanation

This *Praisa* is recited at all animal sacrifices Therefore the question of the modification of its words, arises when the number of the victims varies Jaimini realised the importance of this *Praisa* and devoted as many as twelve *adhikaranas* for determining the meaning of its words Below is given the gist of all those *adhikaranas*

JS 9 3 27 28 = Where there are many victims at a sacrifice the singular '*caksus*' is still to be used, since it is not a word directly connected with the victim

JS 9 3 29 31 = The word '*ekadhā*' in the *praisa* means 'once' Hence the part of the *praisa, ekadhā acchayatat* is to be repeated as many times as the victims are '*Ekadha*' does not mean simultaneously

JS 9 3 32 40 = Some *sakhās* read '*medhapataye*' while others '*medhapatibhyām*' and the word means *devata* Hence the word should be modified according to the names of the Deities at the sacrifice

JS 9 3 41 42 = At the animal sacrifice where there are several deities, the singular form '*medhapatyae*' should be treated as an optional alternative, the singular will do on the understanding that the *several* deities form *one group*

JS 9 4 1 16 = About the formula '*ṣadvimśatir asya vankrayah*' one animal has 26 ribs, therefore (*a*) When there are more *pasu* the modification should be done by summing up the ribs of all the victims

JS 9 4 17 21 = (*b*) When there is an animal which has got a different number of ribs (*e g* a horse having 34 ribs), its ribs are to be reckoned separately or the ribs of all the victims are taken together

JS 9 4 22 = About the meaning of '*urūka*'

JS 9 4 23 24 = (*i*) The *Purvapaksin* the word '*praśasā*' is instr sing of '*praśas*'—a knife (*pra+śas*)

(*ii*) The *Siddhāntin* *praśasā = praśastau*, 'excellent'

(*iii*) Sāyaṇa and Bhaṭṭabhāskara = *praśasā = prakṛṣṭac chedanau* i e excellent for being cut (pra+śas—to cut) The modification (if any) should be in keeping with the number of arms concerned (and not with that of knives—as the *Pūrva pakṣin* proposed)

JS 9 4 25 27 = The words '*śyena*,' '*śalā*,' '*kaśyapa*,' '*kavasa*', '*srekaparna*' only mean that the limbs of the victim are to be taken out entire and when so taken out, they resemble the hawk and other objects mentioned

JS 9 1 45-49 = In the *atirātra* sacrifice, a ewe is sacrificed for Sarasvatī (*Sarasvatī mesī*) Though this is an animal sacrifice, the '*adhrigupraisa*' does not occur here because the word '*asya*' in it strictly restricts it to only male victims

JS 3 7.28 29 = Different views were entertained as to who the *Śamitr* was The usual opinion being that he was a person other than the *rtviks* Jaimini however establishes that *Śamitr* is the *adhvaryu* himself KŚS 6 7 1-4 also follows Jaimini's view. Karka however, in his commentary on KŚS rejects the view perhaps on the basis of tradition AŚS 12 9 12 13 shows that the *Śamitr* may be a Brāhmana or a non Brāhmana

JS 9 3 22 = The performance of the *savaniyapaśuyaga* being similar to that of the *agnīsomiya pasuyāga*, there should be no modification of the *mantra* '*prasmai etc*' The singular form '*asmai*' which is compatible with the one animal of the *agnisomīya*, should, according to the *Pūrvapakṣin* be modified into the plural form, in the case of the *savanīya*, where there are several (three) animals, and according to the *Siddhānta*, there should be no modification

According to *Nyāyamālāvistara*, there should be a modification of the number and gender of the pronoun '*asmai*', in accordance with the gender and number of animals concerned

As a matter of fact, the view propounded by *Nyāyamālavistara* seems more correct Jaimini's statement '*samānavidhānāścet*' (if the procedure at the *savaniya* is the same as that at the *Primary rite*) suggests that the procedure differed according to different authorities Jaimini, however, was not much concerned whether this procedure or that procedure was followed What he was concerned with was the '*ūha*,' ('modification) in the words of the *mantra* If the procedure was exactly the same, then no *uha*, if it were treated as different, then there should be *ūha* This view point of Jaimini makes it clear that what the Mīmāmsā system was concerned with, was not the exact sacrificial details, but with the principle underlying the interpretation of the passage

The Treatment by Śabara of the Maitrayanī Samhita passages cited in his Bhāsya

Having dealt with the passages cited from the Taittirīya School we pass on to consider those from other important Vedic Texts *viz* the MS and the ŚB

The Maitrāyanı passages are few and far between, and are quoted mostly for secondary purposes such as corroborating the established conclusion of an *adhikarana*, and so on Next to the MS, comes the ŚB The important passages from it have been discussed

There is a large number of citations from the various Śrautasutras They are, however, based on passages from the Samhitās and Brahmanas and sumarise the ritual prescribed in them rather than creating any problems of textual inter pretations *Consequently they have not been specially dealt with in this Chapter,* though they have often been referred to in the course of the discussion of the *Samhita* and *Brahmana* citations and in the last chapter dealing with the systema tisation of the Vedic ritual

(1) JS 3 2 1 *barhir devasadanam dami* (MS 1 1 2, 4 1 2)

Translation—I lop the grass which is the seat of gods

Context—For the performance of the *Darśapūrnamasa* rite '*barhis*' grass is required which is to be got from fields It is to be lopped along with the recital of the *mantra* '*devasya tvā barhir dami*

(*a*) Mimamsā—*Mantras* are employed in the sacrificial ritual in accordance with the 'indicative power' (*linga*) of the component words This 'power' of the *Mantras* points sometimes to what is directly expressed by the words and sometimes to what is only indirectly implied by them, the former being regarded as the 'primary meaning' and the latter the 'secomdary meaning' Hence in regard to the actual use of a *mantra*, there arises a doubt as to whether it should be used with in accordance with its primary or its secondary meaning

On this point, the established view is The *mantra* is to be used in its 'primary', not in its 'secondary' sense, because both are not equally capable of being expressed, both do not stand on the same level, the 'secondary' meaning is com prehended only through the 'primary' meaning The 'primary' meaning thus comes first, and the purpose having been fulfilled by the expressing of the 'primary' meaning there is no justification for its being used in its secondary sense Hence the word of a text should be used only in the primary sense (unless of course forced to do otherwise) Accordingly the word '*barhis*' should be taken in the sense of the '*darbha* grass alone and not of any other kind of grass [1]

(*b*) JS 3 3 11—The employment of a *mantra* in the ritual expressed by its words is technically known as the '*linga*' principle of determining the '*anga angi*' relation

(*c*) JS 6 3 18—cited to illustrate the rule that a *mantra* (like the Deity, *Agni*) can never have a 'substitute in a ritual

1 *Vide* Ch. III Rule No 1 relating to the interpretation of words

(*d*) JS 11.4 44—The present *mantra* which is used for 'lopping' should be repeated at every (act of) 'lopping' because thus alone it can be said that the '*darbha*' grass was lopped along with said *mantra*

(*e*) JS 1.2 31—The *mantra* has been cited in connection with the discussion on meaninglessness or otherwise of Vedic mantras Two alternatives have been put forth · If the Vedic *mantra* is meant only for recitation (without looking into its meaning) then it need not be necessarily used at the lopping of the *barhis* grass, if on the other hand, the meaning is meant to be signified then it cannot be used for any other purpose The *Siddhāntin* establishes the second alternative [1]

(*f*) JS 1 4 1 Instanced as a *mantra* serving its purpose of reminding with its words, the performer of the act already enjoined

(2) JS 3 8 25 *mamāgne varco vihaveṣv astv iti pūrvam agnim parigṛhṇāti* (MS 1 4 5)

Translation—'O Agni, may glory be mine in contests'—saying this he first takes hold of the Fire

Context—In connection with the *Darśapūrṇamāsa*, the *adhvaryu* priest eulogisses the fire and adopts it as a deity for offering the oblations

(*a*) *Mīmāṃsā*—The question arises Does the reward that is asked for accrue to the Priest or to the Sacrificer? *Prima facie* it may be said that the reward accrues to the person who recites it *i e* the *adhvaryu* priest, because the formula contains the word '*mama*' (mine) But the *Siddhāntin* argues that it is not correct The entire sacrificial procedure is for the sake of the 'sacrificer' and consequently the reward spoken of in its connection, accrues to the '*yajamana*' and none else unless there is any direct injunction stating otherwise The present occurs in the *Ādhvaryava* section and hence it is recited by the *adhvaryu* The word '*mama*' (mine) therefore, figuratively refers to the 'sacrificer' who is the master of the entire performance

There is an indicative text also pointing to the same conclusion '*yam vai kāñcana ṛtvig āśiṣamāśāste yajamānasya eva sā*' (Whatever benediction the Priest asks for, it verily accrues to the sacrificer)—which shows that the benediction is for the sacrificer

(*b*) JS 12 1 24 The passage has been cited simply to refer to the fact that at the *Darśapūrṇamāsa iṣṭi*, the '*agnyanvādhana*' (reinstallation of fire) is done for two purposes· (*i*) for maintaining the fire, and (*ii*) for adopting the Deity It is by '*prasanga*' ('extended application ') that one and the same *mantra* serves both the purposes

1 *Vide* the present writer's article '*Yāska and Jaimini on meaninglessness or otherwise of Vedic Mantras*' *BDCRI* 2 130 ff

(c) JS 12 2 18—The present passage is meant for the purpose of 'adopting the deity' at the *Darsapūrnamāsa* *Niśiyāga* is an ectype of the *Darśayaga* and hence there should be no repetition of the above formula at the *Nisiyāga* The 'adopting of the Deity' performed at the *Darsayāga* is useful for the latter *yaga* also through '*prasanga*'

The Treatment by Śabara of the Śatapatha Brahmana passages cited in his Bhāsya

(1) JS 4 1 43 44

(a) *yaj juhvām grhnati rtubhyas tad grhnati, rtavo vai prayajāh* (b) *praya jebhyas tad grhnati* (c) *yad upabhrti grhnati, anuyajebhyas tad grhnāti chandamsi hy anuyajāh* (ŚB 1 3 28 9)

Translation—When he takes of it (butter) in the *juhū* he takes it for the seasons, the fore offerings are verily the seasons etc

Context—In connection with the *Darśapūrnamāsa*, we read '*caturjuhvām grhnati, astau upabhrti grhnati*' (TB 3 3 5 4 5)

In regard to this there arises the question Are the clarified butter poured into the *juhū* and the clarified butter poured into the *upabhrt* both used at both *i e prayāja* as well as *anuyāja*? or the butter poured into the *juhū* is to be used at the *prayāja* and that in the *upabhrt* is to be used at both *prayaja* and *anuyaja*?

Mimāmsā—The *Purvapaksin* argues that both may be used at both kinds of offerings because whatever can be done with clarified butter should be done at every sacrifice as there can be no differentiation

The *Siddhantin* then establishes that the clarified butter contained in the *juhū* is to be used at the *prayaja* and that contained in the *upabhrt* is to be used at both

This conclusion is based on the above passage read along with the originative injunction of the clarified butter given in TB 3 3 5 4 5 (given above) The latter says nothing regarding its connection with any purpose or use, while the former (*yajjuhvām*) declares that the said clarified butter is the *juhū* in for the *prayāja* From this we deduce the conclusion that it is not to be used at the *anuyāja*

It might be objected here that the clarified butter in *upabhrt* should then be used for *anuyāja* only on the strength of the very next passage in the ŚB (quoted by the *Siddhāntin* in his support), which purports to say that 'what the sacrificer pours into the *upabhrt* he pours for the *anuyāja*, because the *anuyāja* are Metres' (ŚB 1.3 2 9) Hence the clarified butter contained in the *upabhrt* is to be used at

the *anuyaja* only The answer to this objection is that the clarified butter in the *upabhrt* is to be used at both *prayaja* as well as *anuyaja* because we have a text (No 4 above) from TB to the effect that 'the clarified butter that he pours into the *upabhrt* eight times is poured for the *prayaja* and the *anuyaja*

As regards the passage pointed by the objector from ŚB purporting to say that the clarified butter in *upabhrt* is for the *anuyajas* should be taken as bare state ment of fact in view of the fact that there is another Vedic passage (which is equally authoritative) speaking of the use of the clarified butter for both the purposes (*prayaja* and *anuyaja*) Therefore the clarified butter in *juhu* is for the *prayaja* only and that in *upabhrt* is for the *prayaja* as well as the *anuyaja*

(1) Clarified butter in *juhu*—a general statement (TB 3 3 5 3)	Positive statement (ŚB 1 3 2 8) for *pryāja* Therefore only at *prayaja* No negative precluding its use at *anuyaja*
(2) Clarified butter in *upabhrt*—a general statement (TB 3 3 5 3)	Positive statement for its use at *anuyaja* (ŚB 1 3 2 9) Therefore for both *prayaja* and *anuyaja* Positive statement for its use at both *prayaja* and *anuyaja* (TB 3 3 5 5)

Observations—TB 3 3 5 3 enjoins simply the taking of the clarified butter in two vessels *juhu* and *upabhrt* TB and ŚB 3 3 5 5 and 1 3 2 8 9 respectively apparently differ in prescribing the purpose and use of that clarified butter at the two auxiliary offerings *prayaja* and *anuyaja* TB 3 3 5 3 taken singly would mean the clarified butter in both should be taken for the offerings *prayaja* as well as *anuyaja* However TB passage alone is not sufficient for deciding the rite completely We must refer to other texts also on that matter A study of all these taken together alone decides the proper course of action This principle has already been enunciated by Jaimini in JS 2 4 8 33 (*sarvaśakhapratyayadhi karana*) A study of all these texts taken together establishes that *juvhaghrta* is used only for *prayaja* while *upabhrt ghrta* is used for both *prayaja* and *anuyaja*

(2) JS 2 1 32 5 1 3 *eko mama* (ŚB 1 5 4 12)

Translation—When the first fore offering has been performed the sacrificer says one for me

Context—Five fore offerings (*prayaja*) are to be offered before the main obla tion (*agneya etc*) at the *Darśapurnamasa* The supplementary prayer (*prayaja numantrana*) pronounced immediately after the oblation has been poured into the fire is '*eko mama etc*

14

The mantras used for this purpose are different in different recensions of the Veda

Mimamsā—Regarding these the question that arises is Is there any order of sequence regarding their recital? The established conclusion is that there is nothing that lays down anything regarding the order of sequence of the *prayajas* The ' Verbal Text ' also (*pathah*) which otherwise is useful in determining the order of the things, is of no help in this case because these five mantras (' *eko mama etc* ') are stated in different order in different texts

Observations—Śabara says that these mantras are *sakhāntarasamāmnata* i e laid down in diverse recensional texts The mantras actually given by Śabara are ' *vasantam rtūnām* ' and ' *eko mama* ' The first group (of five) from TS and other group from ŚB What is apparently meant is that the mantras used for this purpose *prayajānumantrana* are different in the Krsnayajurveda text books and the Śuklayajurveda texts (?)

The Bhāsya seems to say that these mantras (*vasantam etc*) are found in different order in different texts and Madhava actually says so But in all the texts in which these mantras are found they are found in one and the same order

This may lead us to think that Śabara had before him or knew some recensions in which the mantras—*vasantam etc* were found in a different order

(3) JS 5 4 16—*yad ahar evainam śraddhopanamet tad ahar adadhita* Cf ŚB 2 1 39)

(Cf The Upanisadic passage ' *yad ahar eva virajet tad ahar eva pravrajet* ')

Translation—One may install the Fire on the very day on which he feels inclined to do so '

Context—There is the text, ' *somena yaksyamāno gninādadhīta nartum pratiksela na naksatram* ' This passage sets aside the time of certain act Is it the time prescribed for *Agnyādhana* that is set aside, or the one prescribed for Somayāga? Jaimini establishes that this passage rejects the particular time prescribed for *Somayāga* (viz the *vasanta* season in ' *vasante vasante jyotisā vajetā*) and not the time prescribed for Fire Installation Why? Because the restriction regarding the time of *ādhana* has already been rejected in Vedic passage quoted above which purports to say that ' one may install the fire on the very day on which he feels inclined to do so ' The passage *nartum etc* therefore sets aside the prescribed time for Soma sacrifice

Thus the arrangement is like this

(1) ' *vasante brahmano gnin ādadhīta* '—set aside by ' *yad ahar evainam śraddhopanamet, etc* '

Context—At the *Jyotiṣṭoma* sacrifice there are three animals the *agnisomiya savaniya* and *anubandhya* There are certain details to be performed in connection with the animals such as *upakarana* (touching the animal) *upanayana aksaya bandha yupaniyojana samjnapana* and *visasana* In connection with these details there arises the question Are these to be performed in connection with all the three animals or two or only one ?

The *purvapaksin* argues that all the details should belong to the *savaniya paśu* only because all these details have been laid down in the sub context dealing with *savaniya* only [1]

The established conclusion is that the context of the *savaniya pasu* is found only in some recensional texts only not in all Under these circumstances the force of the ' context ' loses all its force The aim of the context is to lay down for the first time how the extraction of *vapa* of the *pasu* is to be done etc and it is only incidentally that the *savaniya pasu* is mentioned Here all the details to be done on two consecutive days are described together *i e* what is to be done on the following day is described along with what is to be done on the previous day

That the *savaniya* animal is to be dealt with on the following day is clear from the passage quoted above '*aśvinam graham etc* ' which indicates that the *savaniya* animal is killed on the day on which the *Soma* cups are taken up, that means the second—(*sutyā*)—day TS 6 3 1 6 actually prescribes these details for the *agni somiya* It is then by the general law of Extension (*atideśa*) that the same details are performed at the *savaniya* and *anubandhya* animal sacrifices also

Observation—JS 3 1 20 *śvas tv ekesam* makes it clear that there were difficul ties and confusion regarding the interpretation of Vedic texts and the exact pro cedure that gave rise to this Mimamsā discussion

Śabara does not make it clear which *śakhā* is meant by ' *eke* in JS Does it indicate that he belonged to a *Śakha* other than *Śukla Yajurveda* to which the ŚB belonged ?

(*b*) JS 3 6 31

Context— At the *Jyotiṣṭoma* the *agnisomīya* is one of the three animals meant to be sacrificed In connection with this we find mentioned the *raśanā* and also certain details relating to it, *viz* making threefold of *kuśa* grass etc

In regard to this the question is Do these details appertain in common to the *raśanā* (rope) of the *agnīṣomīya* animal as well as to that of the *savanīya* animal ? Or to the *raśanā* (rope) of the *agnīṣomīya* animal only ?

1 ŚB 4 2 5 12, MS 3 9.5.

The established conclusion is that those details appertain in common to both the rope of *agnisomīya paśu* as well as the *savanīya paśu* because we find indicative text to that effect viz '*āśvinam graham*, etc' wherein the *raśanā* is indicated as to be used for the 'covering' of the *yupa* for the *savanīya paśu*, and this indication would be possible only if the *raśanā* and its details were common to both the animals. If it appertained to the *agnīsomiya* only, then it would follow that the 'covering' (*parivyana*) in connection with the *savanīya* should be done with something else, say 'a piece of cloth,' and yet the text indicates the 'rope' by means of '*threefoldness*' Hence it follows that the 'rope' is common to both the animals,— and when the 'rope' is common, the details relating to it should also be common

Non Vedic Verses in Śabara's Bhasya

Śabara's Bhāsya on the Purva Mīmāmsā sūtras of Jaimini is replete with verse and prose quotations from Vedic literature Turning to post-Vedic literature, we find that the number of verse quotations (quoted in full or in part) is only twenty seven Their classification stands like this

Nirukta 1 (JS 10 8 35) Paniniya Śiksā 1 (JS 9 4 21) Some other Śiksā 1 (in part) (JS 1 1 22) Manusmrti 1 (JS 6 1 12), Mahābhārata 3 (JS 4 3 38, 1 1 5 (also 4 3 10) and 8 1 2) = Total 7 These verses will be found discussed in later sections under their respective heads

The remaining twenty are untraced Of these, two contain poetical descriptions and seem to be taken probably from the Mbh or the Rāmayana Other three are illustrations of three different types of *subhasitas* (*i*) a papular maxim, (*ii*) a specimen of irrelevant talk and (*iii*) an instance of a verse which is very difficult to construe on account of words being scattered about disconnectedly The remaining fifteen couplets serve the purpose of explaining the technical Mimamsā point under discussion Practically all these fifteen verses are quotations from some older commentary on JS though in the case of a few (two) the possibility though remote, is not excluded that they are Śabara s own compositions

These fifteen passages can be conveniently divided into four groups in accordance with the purpose they serve in the elucidation of the topic under discussoin

(1) *Verses giving Definitions* (Verses 6 10)

There are five verses in all which define the following five purely Mimāmsā terms *Brāhmanam*, *Vidhi* *Atideśa*, *Tantra* and *Prasanga* Verses defining the last four terms are actual quotations from older works The verses explaining what is a '*Brahmanam*,' though not *introduced* as a quotation, *appear* to have been taken from the same *context* in *the original work* from which the verse defining *Vidhi* has been cited All of these appear in the Bhāsya in proper context and either follow or precede their explanation in prose, by Śabara

(2) *Verse stating the visaya vākya ('topic') of an adhikarana* (Verse 11)

Under this head there is only one verse, which states the topic that is to be dis cussed under JS 10 4 20 This is an instance to show that Śabara seeks the help of his predecessors in finding out suitable topic for discussion [1]

(3) *Verses stating the prayojana ('purpose') of discussion of certain Mimamsa topics* (Verses 12 14)

There are three verses *cited* for this purpose Curiously enough they occur in three consecutive *Adhikaranas* in the Bhāsya The mention of the *'prayojana'* is one of the requisites of an *Adhikaranas* There are only a few *Adhikaranas* besides these three wherein Śabara points out the purpose (*'prayojana'*) of the discussion The original treatise from which these verses are quoted, was beyond doubt, a regular commentary on the JS

Other *Adhikaranas* wherein Śabara mentions the *prayojana* JS 2 1 34, 3 2 1, 3 3 38, 6 1 5, 9 1 49, 9 1 58, 9 2 2

(4) Herein we group the remaining six verses which either state some general proposition or give some information regarding scriptural details (Verses 15 20)

Now the question is who is the author of these verses? We shall just recall here the names of the Vrttikāras that preceded Śabara Upavarsa was the man in the field before Śabara, whom Śabara refers by the name Vrttikāra The present *Kārikās* however can scarcely be attributed to him as Śabara who holds this Vrttikara in high esteem and refers to him as authority in no less than eleven places in connection with points theoretical as well as technical, fails to make any reference to him in any of the introductory remarks of these couplets We then look for another predecessor if any, to whom Śabara might be indebted for these

Sucaritamiśra in his *Kāśika* on the *Ślokavartika* (Verse 33) says that Bhavadāsa was an ancient commentator of JS earlier than Śabara The former was a Vrttikāra while the latter was a Bhasyakara Further he repeats Kumārila s remark that Bhavadāsa explained the words '*athatah*' occurring in the first sutra of Jaimini as together conveying '*ānantarya*' and what is important, *quotes a half verse from* Bhavadasa giving the meaning of '*athatah*' *Bhavadāsena ca uktam—athāta ityayam śabda anantarye prayujyate* (*Kāśikā* on *Ślokavārtika Pratijnāsūtra*, Verse 34) It follows from this that the *Vrtti* of Bhavadāsa (at least) contained (if not consisted of) *Kārikās* (and thus perhaps resembled the *Tantravartika* of Kumarila in form) [2] It is highly probable therefore that these verses are from Bhavadāsa's *Vrtti*

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1 For a similar instance see the Bhāsya on 2 3 16 where Śabara makes no secret of his inability to find out a proper topic and interpretation for a set of *sutras*, and in plain terms declares his indebtedness to the *Vrttikāra*

2 KANE, Bhavadāsa and Śabaraswamin, *ABORI*, X. 154

There is one more evidence to support this hypothesis From *Prapancahrdaya*—a manual on Indian philosophy by an unknown author—we know that Bodhayana wrote a vast commentary (*Bhasya*—avowedly a prose work) on Purva Mimamsa called *Kṛtakoṭi* and that Upavarsa abridged it 'to a certain extent' (*kincit*) [1] He was followed by another commentator by name Bhavadasa whose commentary was a further abridged *version* of Upavarsa s commentary [2] Many of the present *karikas* especially verses Nos 7 8 9 12 are best instances of abridgement each of which would take a long paragraph for its explanation in prose These verses are sufficient to indicate the existence of many similar verses (nay a regular verse commentay on JS if a conjecture is to be hazarded) which along with the present ones would have been composed by Bhavadasa

(1) *nilotpalavanesu adya carantaś carusamravah*
nilakauseyasamvitah pranṛtyantiva kadambah

Śabara on JS 1 1 24 and also 1 1 26

Tr The sweet voiced swans (or geese) today moving amidst clusters of blue lotuses appear as if dancing with their bodies covered with blue silk

Note—This has been cited as an instance of human composition based on experience as against the Veda which enjoins things which are beyond the scope of experience for which reason the latter is to be treated as *apauruseya* [3]

It should be noted that this stanza is metrically defective according to the definition of *Anusṭubh* as the verse is it requires that seventh syllable in the fourth *pada* shall be short while it is long in this stanza

This verse has been introduced in a very general way of introduction *viz* the word *yatha* If it is a quotation—(and most probably it is as seen from other similar verses appearing in the Bhasya and from the defect in metre which Śabara would have avoided if he were to compose it himself)—it is from some poetical work It may also have been taken from the Mbh (KANE JBBRAS 26 88) but I have not yet succeeded in tracing it in that great work The only passage (a prose passage) where a portion of this verse appears is Venkatanatha s *Sarvarthasiddhi* (pp 208 and 451) There it occurs in two places with the following words

yatha masarasau masi yathā va nilotpalavane kadambastadbhedagrahat tadaprthagbhavenabhimanyate vyavahriyate ca

nilotpalavane kadambah is a simile akin to 'a grain of soot in a heap of spotted beans (*masaraśi*)' and perhaps the same as 'a needle in a haystick'

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(English)[1] Venkatanatha cites this passage to bring out the idea that when Kadamba birds are moving a clusters of blue lotuses they cannot be detected (due to the similarity of colour of the lotuses and the wings of the birds) The verse quoted above also conveys exactly the same idea if we read '*pranasyanti*' ('disappear') as found in the text published in Bid Ind or Jivananda s edition

Venkatanatha s *Sarvarthasiddhi*, is however a very late work and hence cannot be the originator of this simile

Parthasarathi s *Nyayaratnamala* reads the second hemistich differently '*rāmah kauśeyasamvitah kadamba iva śobhanāh* This hemistich too is not traced !

(2) *katham punar arthavadamatrasya atideśo bhavati?—yatha 'pampakula yapratimasca vrksah' iti*

Śabara on JS 7 1 17

Tr How can the commendatory passage alone be transferred (to another context)?—Just as 'the trees and the effigies of nests on the Pampa lake' That is when we see the trees growing close round the Pampa lake we say—only figuratively—that the nests too have come very close to each other Thus the nests come close only figuratively in the like manner the commendatory passages *alone* are transferred from the *Prakrti* to the *Varunapraghasa* sacrifice, not the injunctive passages and yet the latter can be (figuratively) said to have been transferred

This is the *prima facie* view The *Siddhanta* view is that an injunctive passage along with the commendatory passage becomes transferred from one context to the other

Context—Here the *Purvapaksin* attempts to show that many of the Vedic injunctions are redundant and hence lose their injunctive force and consequently render the Veda unauthoritative. To illustrate: if one can go beyond death simply by the knowledge the contents of Vedic chapter on *Aśvamedha* none would be prone to perform the *Aśvamedha* sacrifice again for obtaining the same reward and thus the injunction regarding *Aśvamedha* is useless. The psychology behind this lapse of a Vedic rite is too obvious and patent. To take an instance from common parlance: If honey could be had close at hand from arka plant nobody would go to the farther mountain for it by the same path. That is 'if an object can be accomplished by simple means nobody would adopt a more complicated method.'

Note—This is a quotation from some older workers as is clear from the way in which Śabara introduces it. He *first explains* the purport of it and then quotes it as a popular verse embodying as it does a wise saying. *Arka* is a plant the leaves of which give out poisonous white sap. The idea of getting honey from such a plant brings home vividly the contrast that is intended to be shown in the verse.

(4) *jaradgavo gayati mattakam* — Śabara on JS 1.1.32

While attacking the authoritative character of the Veda the *Purvapaksin* points out passages like *vanaspatayah satram asata* which are nothing but meaningless jargon. Such Vedic passages can be compared, he continues, only to the above adage which best illustrates inconsistent incoherent talk.

Notes—This passage appears to be a quarter of a verse. It is introduced with *yatha* and seems to be a quotation. Śalikanātha in his *Mimamsa Bhasya parisista* gives the whole verse as follows:

jaradgavah kambalapadukabhyam dvari sthito gayati mattakani
tam brahmani prcchati putrakama rajan rumayam laśunasya ko rghah

v. l. s. madrakani mangalani arthah

From this it seems that Śabara combines *a* and *b* of the above verse in such a way that the new passage reads like a verse. This is very curious! The possibility however is not excluded that Śabara quotes the actual *a* of some other similar passage!

(5) *itah paśyasi dhavantam dure jatam vanaspatim*
tvam bravimi viśalaksi ya pinaksi jaradgavam iti — Śabara on JS 4.3.11

Tr. I ask you Oh large eyed lady! who are injuring (concealing from view?) the distant plant! Do you see the old bull running away from here?

Context—There are certain Vedic injunctions which are not followed by any mention of the *reward* following from them This however does not mean that they are futile One must use his intelligence in infering the reward Such a declaration would be got at by implication because such is the *force* of the injunction itself that is it is only if we supply some word expressive of *something to be accomplished* that the declaration can serve a useful purpose and also express the intended *meaning* Of course we are not here supplying any new word all that we do is to construe this same text in question along with another Vedic text Even though such a word is remotely separated from another it may set aside the intervening factors and be connected with the other one so as to form one whole idea This process is just like a man grasping the sense of a verse like the one given above in which the words are scattered about disconnectedly Thus the texts like '*sa viśvajita etc*' go with *yajeta svargakamah* and express that '*svarga*' is the (general) reward of such acts

We see here that the expression that comes to the mind first is '*itah paśyasi dhavantam* and this becomes connected with the word '*jaradgavam*' which is separated from it by the intervening word *dūre jatam etc*', after having set aside all these latter This verse is introduced with the word *yatha* only It is very difficult to say here whether this peculiar verse—a specimen of one with words scattered about disconnectedly—is quoted or composed by Śabara himself *Vide* a similar instance cited in Mahabhasya 1 1 58 Vartika It is not improbable that both these bhasyakaras draw upon the same source for these typical examples

(6) *heturnirvacanam ninda praśamsa samśayo vidhih*
parakriya purakalpo vyavadharanakalpanā

(7) *upamanam daśaite tu vidhayo brahmanasya tu*
etat syat (*V L etad vai*) *sarvavedesu niyatam vidhilakṣanam*
Śabara on JS 2 1 32

Tr There are ten forms of *Brahmanam* (1) Statement of reason (2) Explanatory (3) Deprecatory (4) Eulogistic, (5) Doubtful (6) Injunctive (7) Act of others (8) Ancient history (9) Assumption of transposition and (10) Analogical in all the Vedas this is the definite characteristic feature of the Vidhi

Context—Jaimini defines a *Brahmanam* as a passage that is not a *Mantra* which has been defined and explained in previous *sutras* This is only a negative definition and the Vrttikara as quoted by Śabara explains the same term by illustrating as many as 12 types of *Brahmana* passages Immediately after the enumeration of these twelve types of *Brāhmana* passage follow the above two couplets without any introductory word

Observation—These couplets enumerate only ten types of *Brahmanam* They omit the first three of the twelve types enumerated in the above prose passage

(viz *itikaranabahulam, ityahopanibaddham* and *akhyayikasvarupam*) and add a new one *viz upamanam* The verses are followed by the remark '*etad api prayikam*' which indicate that Śabara does not endorse the above definition of *Brahmana* (given by way of enumeration) This remark further indicates that the quotation given by Śabara which begins with the introductory remark '*vrttikarastu śisyahitartham prapañcitavan*' extends up to the line *etat syāt vidhilaksanam*

The *different enumerations* of the kinds of *Brahmanas*, given in the prose passage and the two couplets speak for *different* authors of the two passages The prose passage is perhaps from the Vrttikara (Upavarsa) who has been referred to in no less than eleven times in the entire Śabara Bhasysa while the verses are taken from some follower of Vrttikara Upavarsa who probably attempted to abridge that *Vrtti*

The last line '*etat syat sarvavedesu niyatam vidhilaksanam*' is the second hemistich also of another verse which is definitely a quotation from some old work and given by Śabara under JS 4 3 3 There the preliminary words show that this line vouches for a view which is held by persons conversant with the principles of interpretation of words and sentences' (*padavakyartha nyayavidah i e* Mimamsakas That the term *nyayavid* denotes the persons who are well versed in Mimamsa is beyond doubt)[1] Therefore the other verse of which the present hemistich forms a part is also a quotation from some work on Mimamsa

The fact that one and the same hemistich forms part of two different verses invites our special attention so far as the source of those couplets is concerned The above two couplets which are meant to define a *Brahmana* commences rightly enumerating the types of *Brahmana* Having enumerated them—ten in all it suddenly diverges in the definition of *Vidhi* in the last line This line reads like a concluding remark that fits the treatment of a *Vidhi*—which is different from *Brahmana* (though forms one of the ten types of *Brahmana* enumerated above) This line thus does not read well along with the previous ones as it *misfits* the context It might be argued that the term *Vidhi* is loosely used in the sense of a *Brahmanam*[2] and hence no incongruity but it cannot be maintained for reasons more than one

(i) *Vidhi* according to this new meaning (*viz Brahmanam*) would denote also *arthavada* passages This however seriosly goes against the result of a previous *adhikarana* (*arthavadadhikarana* JS 1 2 1 30) wherein the Sutrakara clearly brings about the distinction between *Vidhi* (an injunctive passage) and *arthavada* (a commendatory passage)

(ii) To interpret the same word (*viz Vidhi*) occurring in two consecutive stanzas in the same context in two distinct and rather antagonistic senses is like breathing hot and cold in the same breath[3]

1 See ĀpDS II 4 8 13 *angānam tu pradhanairavyapadeśa iti nyayavitsamayah* which is a clear reference to JS 1 3 11 14 Similarly ApDS 2 6 14 13 *athāpi nityānuvādam avidhim ahur nyāyavidah* has its exact counterpart in JS 6 7 30

2 *Vide* Kumarila s remark *vidhilakṣanam ity atra brāhmanavacī vidhiśabdah*

3 *Cf* The fundamental principle of interpretation of words given by Śabara in the very opening sentence of his Bhasya

(iii) Again, in a subsequent *adhikarana* (JS 4 3 3) where Śabara quotes this very hemistich (though along with a different first half), the context *requires us* to understand the word *Vidhi* in the sense of an 'injunctive passage,' lest the whole point under discussion is simply nullified

(iv) Lastly, that the present line does not form an integral part of the passage along with which it is quoted is evinced by the fact that the enumeration of all the ten types of *Brahmana*, is duly completed in the third line of our passage and there remains nothing to be added regarding that point The line '*etat syāt, etc*' which is only of the nature of a colophon is redundant in the present context *viz* the definition of a *Brāhmanam*

Now the circumstance that this hemistich completely ill suits the context in the present *adhikarana* and suits most appropriately the other one at JS 4 3 3, leads us to conclude that the original stanza of which the present hemistich forms a part is the one cited in the latter place

Moreover, if we put together both the verse passages (*viz* the one cited at JS 2 1 33 and at JS 4 3 3) doing away with the suprefluous hemistich in the former passage, the new passage so formed becomes perfectly homogeneous in which the definition of *Vidhi* rightly follows that of a *Brāhmanam* of which it *forms an important type* These verses possibly formed a *section* of some *kārikā* work (a verse commentary) expounding Mimāmsa topics, on which Śabara has drawn while writing his own Bhāsya

(8) *kuryat—kriyeta—kartavyam—bhavet—syād itipañcamam*
etat syat sarvavedesu niyatam vidhilaksanam

Śabara on JS 4 3 3

Tr—In fact persons who are conversant with the principles of interpretation of words and sentences read the following couplet In all the Vedas the following are the definite signs of an Injunction '*kuryat*' ('should make'), '*kriyeta*' ('should be made'), '*kartavyam*' ('sought to be made') '*bhavet*' ('should be') and '*syat*' ('may be')' People who make this pronouncement think that the Injunctive ending is the only indicative of a text being an Injunction

Context—There are two passages '*yasya khadirah sruvo bhavati sacchanda sameva rasenavadyati sarasa asyahutayo bhavanti*' and '*khadiram viryakamasya yupam kuryat*' With regard to the portoin '*sa chandasā bhavati*' there arises a question Is it declaration of actual reward? or, is it only a commendatory declaration?

The *Siddhāntin* points out that this is not a declaration of actual reward following from the use of *khadira yupa* at a sacrifice, because there is no Injunctive ending here which lays down the connection between the juicy offerings and

khadira wood The verb '*bhavanti*' is only a present indicative which speaks of something *existing* at the present time A passage which contains a verb with an injunctive ending alone seen in the verb is treated as prescriptive e g *khādiram viryakamasya yupam kuryat* Hence there is no incongruity in treating one (the latter) as an injunctive passage and the other (the former) only a commendatory declaration

Observations That it is a *quotation* from some older work dealing with Mimamsa is clear from the introductory remarks as well as the topic *viz* that of '*vidhi*

(9) *slokam apy udaharanti*

[*prakrtat karmano yasmāttatsamanesu karmasu*]
(*dharmapradeśo yena syat so tidesa iti sthitih**) Śabara on JS 7 1 12

*(V L '*smrtah* in *Śastradipika*)

Tr —*Atidesa* is that process whereby a Detail becomes extended in its appli cation from the Primary Act to other acts similar to it This is the rule

Observation—This verse appears to have been taken from some old verse commentary on the JS

(10) *sadharanam bhavet tantram pararthe tv aprayojakah*
evem eva prasangah syad vidyamane svake vidhau Śabara on JS 11 1 1

Observations—The second hemistich is quoted under JS 12 1 1 The verse gives definitions of *Tantra* and *Prasanga* the topic of the last two Chapters of Jaimini s work

(11) *punahstomasya savanam madhyamam dvadaśam smrtam*
karyau navadasastomav abhitaḥ savane ubhe —Śabara on JS 10 4 20

Tr In the *rathahavirdhana* of the *punahstoma* sacrifice also the *apacitavatis* of the *punahstoma*—

The middle *savana* of the *punahstoma* has been declared to be of twelve at the other two *savanas* the number of *stomas* should be nineteen

Context—There are certain sacrifices at which the '*stomas* are augmented and there are some at which the *stomas* are not augmented The question that Jaimini discusses here is whether the *Archetypal saman* is included or not in this process of augmentation Before commencing the discussion proper Śabara cites a number of illustrations of sacrifices at which the stomas are augmented and at which they are not Among these illustrations there is one Punaḥstoma sacrifice

The varying number of *stomas* at this sacrifice has been stated in the verse quoted above which purports to say that at the middle ' *savana* of that sacrifice, the number of *stomas* is twelve while at other two *savanas* it is nineteen

Observations—This verse is not introduced with any remark like *ślokam a py udaharanti* as in the case of many other verses appearing in the Bhasya yet it seems to be a quotation because had the Bhasyakara himself been the author of the verse he would have managed to avoid the *repetition* of the word *Punahstoma* which appears at the beginning of the verse as well as (twice) in the preceding prose sentences which mention two occasions in connection with the *punahstoma* where the *stomas* are sung

This verse thus points out the exact topic which is meant to be discussed in the present *adhikarana*

Thus we have here a quotation probably from the same old commentary from which the other verses are quoted

(12) *adhanam paurnamasyam ced vrtte darse karisyate*
anangam pitryajnas cet satre ca na karisyate

(V L *°cet tatraiva na*)—Śabāra on JS 4 4 21

Tr—If the *Fire laying* is done on the *Full Moon day* it (*Pindapitryajna*) should be performed on the completion of the *Darśa* sacrifice but if the *Pinda pitryajna* is not a subsidiary it would not be done Then (*i e* at the *adhana*) nor at a *satra* (V L not done at the *adhana* itself)

Context—Apś 1 7 1 2 lays down the *Pindapitryajna* The question is whether this *Pindapitryajna* is subsidiary to the *Amavasya* sacrifice ? Or is it an independent act subsidiary to none ?

The *Purvapakṣin* argues that it is a subsidiary of the *Amavasya* sacrifice which is mentioned in its close proximity and for which there is a reward prescribed in the Veda For *Pindapitryajna* no reward is mentioned and hence it naturally forms a part and parcel of the *Amavasya* performance

The *Siddhāntin* however rejects this view arguing that the above injunction (*amavasyayām* etc) only lays the *time* for this *Yaga* and does not indicate its subsidiary character That *Pindapitryajna* is an independent rite has been proved by the fact that it is treated on a par with the other *Mahayajñas* like *Agnihotra* and others As a *Mahāyajña* it must have its own reward and hence an independent performance

Again in Apś we find that this *Yāga* is prescribed even when there is no per formance of the *Amāvāsyā yāga* (Apś 3 16 7)

From all this it follows that the *Pindapitryajña* is not a subsidiary act It is a special independent *Yāga*

Now in explaining the purpose of this whole discussion, the Bhāsya says that if the *Pūrvapaksa* view is correct, then, if the *Agnyādhana* is done on the *Paurnima* day, the *Pindapitryajña*, should not be done on the next *Amavāsyā* day, because there is no performance of *Darśeṣṭi* on that day On the other hand it should be done on the *Amāvāsya* day following the *Adhana* day, if the *Siddhānta view* is correct

Another purpose served by this *adhikarana* is In connection with the *Kundapāyinamayana*, it has been declared that 'for a month one should perform the *Agnihotra*, for a month one should perform the *Darśapūrna* sacrifices' Now if the *Pūrvapaksa* view is correct, it would be necessary to offer the *Pindapitryajña* also for one month, as an *anga* (subsidiary) of the *Darśeṣṭi*, but not so if the *Siddhanta view* is correct

The Bhasya here quotes a verse in support, or we can better say that Śabara cites the original verse which he has paraphrased above in explaining the '*prayojana*' of this *adhikarana*

Observations—(a) '*vṛtte darśe*'—These words require explanation

In the case of an ordinary *Agnyādhana* rite if it is done on the *Paurnamāsa* day, the *Pūrnamaseṣṭi* also is completed on that very day, the other part *viz* the *Darśeṣṭi* being duly performed on the next *Amavasyā* day

If, however it is an *Agnyadhana* relating to *Dvādaśa ratra* sacrifice, the *Adhāna* is duly commenced on the *Pūrnima* day, but the procedure is so long that the *Pūrnamaseṣṭi* cannot be commenced at its proper time The *Purnamāseṣṭi* being suspended, the *Darśeṣṭi*—its second half, also is suspended Now the *Pindapitryajña* which is a subsidiary of the *Darśeṣṭi* will also be suspended in this case [1]

In as much as Śabara mentions two purposes of the discussion in this *adhikarana* and then quotes this verse in support, we naturally expect that both the purposes are stated in the verse also The reading in the Ānandaśrama edition alone answers our expectations The word *satra* there has been explained by Śabara as referring to performances like *Kundapāyinamayana* The other reading does not refer to the other *prayojana* and hence to be rejected

The first line of the quoted verse refers to only one conclusion that we are led to, if we accept the *Purvapaksa's view* The second line refers to two purposes served if we accept the *Siddhanta view* This verse appears to be one from an older commentary on JS which probably was an exhaustive verse commentary It seems to have discussed the 'purpose' of many *adhikaranas* as seen form

1 Read *Bhāttadīpikā* on JS 4 4 21

other two verses quoted by Śabara This is an additional point of discussion for which Śabara is indebted to older commentators

(18) *pasvangam rasana ced yady ekāsmin bahun niyuñjita*
pratipasu rasana karya yupe ced dvairasanyam syat
—Śabara on JS 4 4 24

Tr —' If the rope were an accessory of the animal and several animals were to be tethered to the same then it should be necessary to have a *rope* with each of the animals while if the ' rope were an accessory of the *yupa* (*post*) there should be only two ropes

Context—In connection with the *Jyotiṣṭoma* there is the following injunction Having taken up the cup dedicated to Aśvinau and after having engirded the sacrificial post with the threefold rope he sacrifices the *savaniya* animal dedicated to Agni [1]

The question is Is this *rope* an accessory of the *Pasu* ? Or of the *Sacrificial Post* ?

The *Purvapakṣin* here proposes that the *rope* should be regarded as an accessory of the Animal because it has been laid down as to be tied round the *post* when the animal has been brought there

The *Siddhantin* of course refutes this view by pointing out that the engirding of the *yupa* is obviously for the purpose of adding stability to the *yupa* It is thus a refinement of the *yūpa* Hence the *rope* should be taken as an accessory of the Sacrificial post

Now as regards the purpose of this discussion Śabara says In connection with the *Agni* sacrifices we read that to one Post eleven animals have to be tethered and it would be necessary to have a different *rope* with each of the animals —if the *prima facie view* were right while according to the *Siddhanta* there should be only two *ropes* (as usual)

This very purport has been mentioned in the above couplet quoted in the Bhāsya

Observations—This is a quotation from some old commentary and is introduced as the previous one with the words *ślokam apy udaharanti* The verse does not mention the sacrifice where eleven *paśus* are tied to one *yupa* Śabara makes up for this deficiency by introducing the words *agnau śruyate* In the next *adhikarana* where another quotation—a verse quotation of course occurs neither the Bhāṣyakāra nor the author of the verse makes any definite mention of the context to which the unusual anointing with the *svaru* refers From the identical

1 SB 4 2 5 12

circumstance of one *yūpa* and many (eleven) *paśus*, we surmise that it is the *Agni* sacrifices themselves (as mentioned by Śabara here) to which the other couplet in the next *adhikarana* refers

(14) *svaruryupangam iti ced ekasyaiva samañjanam*
bahunam ekayupatve sarvesam tu samanjanam
—Śabara on JS 4 4 28

Tr —If the *svaru* is an accessory of the *yupa* (*post*) then anointing should be done to only one animal if there are several animals tethered to a single '*Post* (according to the *Purvapaksin*) on the other hand all the animals have to be anointed (according to the *Siddhantin*) if the *svaru* is an accessory of the animals

Context—At the *Jyotistoma* sacrifice there is the animal dedicated to *Agnisoma* which is an accessory of *Soma* as laid down in TS 6 1 11 5 In connection with it it has been prescribed that the animal is to be anointed with the *svaru* and the *svadhiti*

In regard to this there arises the question Is this *svaru* an accessory of the *yupa* (*post*)? Or of the *animal*? The *Purvapaksin* proposes that the *svaru* should be regarded as an accessory of the ' *post* because it is a part of the ' *post* ' (*i e* is a chip of the same log of which the *yupa* is made)

The *Siddhantin* of course rejects this view arguing that the *svaru* should be regarded as an accessory of the *pasu* (the victim) because it is the animal that requires the *svaru* for its anointment

The Bhasya then discusses the useful purpose served by the discussion in this *adhikarana* •

According to the *Purvapaksa*—(*i e* the *svaru* as an accessory of the *yupa*)—when there are eleven victims tied to one post (at *Agni* sacrifices) the anointment of only one *paśu* with the *svaru* will do because in this case the act becomes only a *pratipattikarma* and consequently the anointment of one *paśu* only serves the purpose of the *svaru* According to the *Siddhanta* however when there are eleven victims tied to one post, all of them should be anointed because in this case the act of anointing is a *samskara* of the victim and hence should be done with reference to all of them

Śabara here cites a verse from some older commentary which purports to say the same '*purpose* of this *adhikarana*

Observations—This is the third verse quoted by Śabara, which states the purpose of the discussion in an *adhikarana* Śabara draws upon the older work possibly because he feels that these *adhikaranas* are important and hence require the mention of the purpose for understanding the import of the discussions

therein The sacrifices where there is one *yūpa* and many (eleven) *paśus* as referred to in the *Bhasya* as well as the above verse, are not mentioned in either place From Śabara's statement in the preceding *adhikarana* however, we gather that these are probably the *Agni* sacrifices to which the present context refers

(15) *ṛṣyo'pi padatrhanām*[1] *nāntam yānti pṛthaktvaśah*
laksanena tu siddhānām antam yanti vipascitah

(16) *ākṣepesv apavadesu praptyam laksanakarmani*
prayojanam na vaktavyam yaś ca kṛtva pravartate.
Śabara on JS 2 1 32

Tr —Even sages can never come to the end of the enumeration of things individually, but wise men come to the end of things by means of definitions

There is no necessity for stating the purpose served by giving a definition, as it is well known, in fact the knowledge obtained by means of a definition is much easier (On this point there is a saying)

" There is no necessity to point out any purpose in the case of (*a*) objections, (*b*) exceptions, (*c*) *a prima facie* statement, (*d*) providing a definition (*e*) after thought —the reason for this lies in the fact that (*a*) in the case of objections it is necessary to answer them, for the sake of the conclusion arrived at in the preceding *adhikarana* (*b*) in the case of exceptions, an explanation serves the purpose of the general rule to which the exceptions have been pointed out, (*c*) in the case of the *prima facie* statement, there is always the desire to state the final conclusion, and (*e*) in the case of an after thought, an explanation serves the purposes of the *adhikarana* that has gone before

Observations—Both these verses, occur in the *Bhasya* where a definition of a *Mantra* is attempted The examples of *Mantra* given immediately after this verse are all from the Vrttikara as Śabara himself says It is not therefore improbable that this verse also has been taken from the Vrttikāra

The second verse is followed by Śabara's explanation The word '*prasid dhatvāt*' which precedes the second verse perhaps suggests that Śabara quotes it from some older Darśana treatise Read similar passages in prose under JS 4 2 27 and 9 1 49

(17) (*asandigdhe sandigdhavacanam etat yathā*)
iṣṭvā bahubhir yajñair brāhmaṇā vedapāragāḥ
śāstrāṇi cet pramāṇam syuḥ praptās te paramām gatim
—Śabara on JS 5 2 23 and 2 2 30

1 Kumārila reads v l *ṛṣayo hi lakṣyāṇām*

The second hemistich of this verse is quoted also under JS 10 8 42

Trans —Brāhmanas well versed in the Veda and performing many sacrifices should attain the final beatitude, if the scriptures are true.

Context—Regarding the sacrificial details at the *Dīksanīya isti* It has been laid down as a general rule by Jaimini in 5 2 17 that in the case of the Ectypal sacrifices those details that are borrowed from the Archetype should be performed first, those prescribed specially for the Ectype should come next In spite of this rule being there Jaimini says under 5 2 23 "If the details borrowed from the Archetype and those prescribed for the Ectype, synchronise, the latter ones are to be performed last" It may be objected here that in view of the rule in JS 5 2 17 there is no possibility of any synchronising of details, hence the doubt expressed by "if" in the present *sūtra* serves no purpose To this Śabara replies Even the Sūtrakāra does not really anticipate any case of such synchronising and yet he lays down "if" This is only the peculiarity of Jaimini's style to explain the point under considerations by exhausting all conditions that are really possible or even otherwise It is a fairly common practice to argue "even granting the impossible situation" For example, the statement in the above verse As a matter of fact there is no doubt that the scriptures are the authoritative texts on which rests the whole Institution of sacrifice, and yet it is spoken of conditionally as if open to doubt

Notes—This verse has been cited in full in two places, while in the third only the second hemistich has been cited *Praptāh* and *yatāh* and *gatāh* are the three synonyms used by Śabara in these three places respectively This probably speaks for the negligence on the part of Śabara in citing a quotation rather than for his desire to note down the *v l s* It is a general tendency observed throughout in the *Bhāsya* that Śabara more often than not cites from memory In this respect he can be well compared with Patañjali and Śaṅkara

In all these places this verse has been quoted to justify the use by Jaimini of conditional statements instead of assertive statements In the first place where it is quoted it is put in the mouth of the *Siddhāntin*, while in the latter ones, in the mouth of the *Purvapaksin*

It is further interesting to note that the introductory words in the three places are not exactly the same but are synonymous '*Sandigdha*,' '*samśayita*' and '*śankita*'

(18) *daśa sāmasahasrāṇi śatāni ca caturdaśa*
sāṅgāni sarahasyāni yāni gāyanti sāmagāḥ

(19) *aśītiśatam āgneyam pavamānam catuśśatam*
aindram syāt saptavimśāni yāni gīyanti sāmagaḥ

Śabara on JS 10 5 23

Trans —There are 10114 *sāmans* along with their subsidiaries and esoteric details —all these the *sama* singers chant There are 180 dedicated to Agni 400 *pavamanas* 27 dedicated to Indra—which the *sama* singers chant

Note—No introductory remark precedes these verses Hence it is a quotation a shade less certain The first half of verse 19 has been quoted in the commentary of Mahidasa on *Caranavyuha* (3 1) The original source was probably some *Caranavyuha* work which is now extinct

(20) *chandoga bahvrcas caiva tatha vajasaneyinah*
uccanicasvaram prahuh sa vai bhasika ucyate

—Śabara on JS 12 3 20

Trans —When the *Samavedins* the *Rgvedins* and the *Yajurvedins* use the high and low tones (in accordance with the rules relating to the recital of *mantras* belonging to the various Vedas or even their *Śakhas* —such as Verses of the Rgveda should be recited loudly those of the Yajurveda in a low tone[1] etc) the tone is called *Bhasika*

Observation—This is possibly a quotation from some *Caranavyuha*[2] work that is now extinct Mādhava in his *Jaimini Nyayamalavistara* reproduces this verse with the remark— *taduktam acaryaih* which gives no more information about its author

The expression *Vajasaneyinah* stands here for all the Yajurveda *Śakhas*

Jaimini Śabara and the Nighantu Nirukta

I

The author of the *Nirukta* discusses the meaninglessness or otherwise of Vedic *Mantras* in I 15 16 The same topic is treated in greater detail in JS 1 2 31 45

In the *Nirukta* it is Kautsa who propounds the *prima facie* view that the *mantras* convey no meaning and hence he is the *Purvapaksin* against whom Yaska advances his arguments to establish his thesis that Vedic Mantras are not a mere mass of meaningless jargon every *mantra* has some meaning and it should be investigated with the help of the science of etymology (*Nirukta*) In the JS *i e* Śabara Bhāsya on the other hand the *purvapaksa* arguments are attributed to no specific person nor to a body of thinkers They are the anticipations put forth by the Bhāsyakara himself to be refuted later on JS 1 2 31 45 are a revised and enlarged version of the Nirukta discussion on this point

Śabara draws upon the *Nirukta* for illustrative *Mantras* from which the *Nirukta* and the *Bhāsya* parallels can be pointed thus

1 MS 3.6.5
2 Compare extant *Caranavyūha* Chapter I

Purvapakṣa

Nirukta (1 15)	*JS* (and the *Bhāsya* thereon)
(i) *niyatavācoyuktayah, etc*	1 2 31(b)
(ii) *brāhmanena rūpasampannah, etc*	1 2 31(a)
(iii) *anupapannārthāh, etc*	1 2 31(d, e)
(iv) *vipratisiddhārthāh, etc*	1 2 31(f)
(v) *jānantam sampresyati, etc*	1 2 31(c)
(vi) *avispastarthah, etc*	1 2 31(h)

Siddhānta

Nirukta (1 16)		*JS* (and the *Bhāsya* thereon)
arthavantah śabdasamyāt		1 2 32
Argument No in the *Purvapaksa*	(i)	1 2 36
	(ii)	1 2 33, 34, 35
do	(iii)	1 2 38
do	(iv)	1 2 39
do	(v)	1 2 37
do	(vi)	1 2 41

Jaimini gives two new arguments consisting the *Pūrvapakṣa* and the *Siddhānta*, in addition to these six given in the *Nirukta* and three special arguments ('*yukti*') on the *Siddhanta* side for which there is no counterpart in the *Purvapaksa* [1]

	Pūrvapaksa	*Siddhānta*
JS	1 2 31(g)	1 2 40
	1 2 31(i)	1 2 42
	Nil	1 2 43 1 2 44 1 2 45

In course of the discussion regarding this topic Śabara cites in all seven (*Ṛgveda*) verses of which four, it is clear, have been reproduced from the *Niruktā*, viz RV 1 89 10, 1 169 3, 8 77 4 10 106 6 [2]

1 For a detailed and exhaustive discussion of these new arguments of Jaimini see the present writer s article ' A Revised and enlarged version of the Nirukta discussion etc BDCRI 2 139ff

2 For detailed discussion of these verses see *supra* *Śabara s contribution to Ṛgveda Exegesis Group 1* '

II

Another topic that has been dealt with by both Yāska and Jaimini is the exact denotation of a '*noun*' and '*verb*'

Jaimini in 2 1 1 4 appears to lay down the same view which Yāska gives in his *Nirukta* 1 1 Jaimini (2 1 1) says '*bhāvārthah karmaśabdāh etc*' i e *Words of action (really) denote the coming into being*,' from these proceeds the cognition of the accomplished act, and it is this fact that is enjoined This bears a very close resemblance to Yāska's remark '*bhavapradhānam akhyatam*'—' The Verb has 'becoming' or 'coming into existence' as the fundamental notion'

Again, JS 2 1 2 4 appear to be an echo of the words of Yāska

JS 2 1 2 4	Yāska (1 1)
sarveṣam bhavortha iti cet (2),	*sattvapradhānāni nāmāni*
yesām utpattau sve prayoge	*tad yatrobhe bhāvapradhāne*
rupopalabdhis tani namani,	*bhavatah purvāparibhutam*
tasmāt tebhyah parakānksā	*bhavam acaṣṭe vrajati pacati*
bhutatvat sve prayoge (3)	*ity upakramaprabhrtyapavaragapa-*
yesām tutpattavarthe sve	*ryantam, murtam sattvabhutam*
prayogo na vidyate	*sattvanamabhir vrajyapaktih*
tany akhyatāni (4)	

It is interesting to note that Yaska shows as though he is referring to some authority while giving his definitions of '*ākhyata*' and '*nāma*' while Jaimini seems to be self relying Thus we find the former introducing his definitions by the remark —' The following is generally given as the definition of a noun and a verb ' Jaimini, on the other hand, gives no such indication

III

In the following topics it is only Śabara s writing that has its parallels in Yaska s *Nirukta* though the views expressed therein cannot be said to be un warranted by Jaimini

The discussion regarding the conception of a Vedic Deity is found common to *Nirukta* (7 6 7) and Śabara bhasya (on JS 9 1 4 10 and 10 423) Śabara records in all three views regarding a Deity prevalent in his time and finally establishes that ' A Deity is that to whom either a hymn or an oblation is dedicated as pre scribed in the scriptures, (may it be sentient or non sentient corporal or incorporal) [1] Though this definition is far from being scientific, it is descriptive and practical

An old version of this discussion is found in *Nirukta* (7 6 7) where regarding the form of a Vedic Deity, Yaska gives in all four views (i) anthropomorphic,

1 For the other two views see *supra Śabara s contribution to Ṛgveda Exegesis Group 2* '

(ii) unanthropomorphic (iii) both or lastly (iv) they exist only as the recipients of gifts in sacrificial rites (*karmatmanah*) Śabara (JS 10 4 23 p 1927) concurs with the last view

Besides Yaska mentions four classes of Deities (i) *Suktabhak* (to whom a hymn or hymns are addressed (ii) *Havirbhak* (iii) *Rgbhak* and (iv) *Nipatabhak* (who are incidentally mentioned) Śabara mentions only the first two classes and there is nothing to indicate that he denies the other two

IV

Mantras and Their Classification

Yaska loosely uses the words *Rk* and *Mantra* as synonyms[1] and classifies them as those that are (i) indirectly addressed to Deities (ii) directly addressed and (iii) self invocations Yaska further gives their classification based on their contents such as praise benediction asserverations and imprecations and so forth[2] It is to be noted that Śabara s division[3] of Veda into *Mantra* and *Brahmana* and the further classification of *Mantras* into *Rk Yajus Saman* and *Nigad* seems more scientific Regarding the sub varieties of *Mantras* (and (*Brahmana*) Śabara is even more elaborate than Yaska[4]

V

Synonyms

Śabara under JS 10 4 23 25 and 32 33 establishes that a deity to whom some oblation is offered in a sacrificial rite must be invoked by that name which has been mentioned in the injunctive text no synonym will do in this case In course of the discussion regarding this topic Śabara mentions the synonym of four words

(1) Synoyms of *Agni* (under JS 10 4 23)

Śuci Pavaka Dhumaketu Krśanu Vaiśvanara Śandilya

Nighantu 5 1 mentions only three synonyms of Fire *Agni Jatavedas* and *Vaiśvanara* These have been mentioned as the three main aspects of Agni rather than the synonyms and have been exhaustively commented upon in *Nirukta* 7 4 19 and 21

(2) Synonyms of *Surya* (Under JS 10 4 25)

Āditya Bhaskara Savitr and *Divakara*

Neither *Nighantu* nor *Nirukta* mentions the synonyms of *Surya*

1 *Nirukta* 7 1 and 3
2 *Nirukta* 7 3
3 JS 2 1 32 33
4 See on JS 2 1 32 33

II

Another topic that has been dealt with by both Yāska and Jaimini is the exact denotation of a '*noun*' and '*verb*'

Jaimini in 2 1 1 4 appears to lay down the same view which Yāska gives in his *Nirukta* 1 1 Jaimini (2 1 1) says '*bhāvārthah karmaśabdah, etc*' i e *Words of action (really) denote the coming into being*,' from these proceeds the cognition of the accomplished act, and it is this fact that is enjoined This bears a very close resemblance to Yaska's remark '*bhavapradhānam akhyātam*'—'The Verb has 'becoming' or 'coming into existence' as the fundamental notion'

Again, JS 2 1 2 4 appear to be an echo of the words of Yaska

JS 2 1 2 4	Yaska (1 1)
sarvesam bhavartha iti cet (2) *yesām utpattau sve prayoge rūpopalabdhis tāni namani, tasmat tebhyah parakanksā bhutatvat sve prayoge* (3) *yesam tūtpattavarthé sve prayogo na vidyate tany akhyatāni* (4)	*sattvapradhanani nāmani tad yatrobhe bhavāpradhane bhavatah purvaparibhūtam bhavam acaste vrajati pacati ity upakramaprabhrtyapavaragapa ryantam, murtam sattvabhutam sattvanamabhir vrajyapaktih*

It is interesting to note that Yaska shows as though he is referring to some authority while giving his definitions of '*akhyata*' and '*nama*,' while Jaimini seems to be self relying Thus we find the former introducing his definitions by tne remark —'The following is generally given as the definition of a noun and a verb' Jaimini on the other hand, gives no such indication

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1 *Nirukta* 7 1 and 3
2 *Nirukta* 7 3
3 JS 2 1 32 38
4 See on JS 2 1 32 33

(3) Synonyms of '*Go*' i e '*Cow*' (under JS 10 4 32)

Usra Usriya Mahi, Ahi Aditi and *Ila*

Nighanṭu 2 11 gives *Aghnya Usra, Usriya Ahi Mahi, Aditi, Ila, Jagati* and *Śakvari*

Observations—Śabara quotes these synonyms of 'cow' from *Nighanṭu* The changes made by him are three (i) A fortuitous interchange in the order of the words *Ahi* and *Mahi* (ii) Dropping of the wrod *Aghnya* ('which must not be killed') The purpose why it is so dropped perhaps lies in the fact that a 'cow' of which it is a synonym in the *Nighanṭu* is prescribed as a victim in an injunction (re *Jyotiṣṭoma*) which is quoted above (iii) Śabara drops the last two synonyms probably because they primarily denoted the metres in Śabara s time

(4) Synonyms of '*Vanaspati*' (Under JS 10 4 32)

Vṛkṣa Padapa Druma and *Naga*

There is no mention of these words in the *Nighanṭu* or the *Nirukta*

VI

Etymologies of words given by Śabara

Śabara in his Bhasya gives the etymologies of the following words

(1) *Ācarya*—(Under JS 1 313)—*Ācinoti asya buddhim iti* Yaska (1 4) gives three etymologies of which Śabara chooses the last The other two are i *Ācaram grahayati ācinoti arthan*

(2) *Indra*—(Under JS 3 2 4) *Indater aisvaryakarmanah*

(3) *Ātreyi*—A woman is carrying (Under JS 6 1 7)—*Atra (kuksau) asya vidyate iti*

(4) *Chhaga*—(Under 6 8 37) *chhinnagamanah chhider gamaś ca*

(5) *Prayaniya*—(Under JS 7 3 5) *Prayanti anena* or *pravartante anena satre*

(6) *Daksina*—(Under JS 10 3 45 57) *Daksater utsahakarmaṇah* It is quoted from *Nirukta* 1 7

(7) *Adhvaryu* (Under 10 3 63) *Adhvaram yunakti* Quoted from *Nirukta* 1 8

(8) *Bahu* (Under JS 11 1 38) *Brmhatih vrddhyarthah* Brh+uh (*unadi* suffix)

(9) *Vihara* (sacrificial ground)—*Viharanat* (Under JS 12 2 1)

(10) *Puronuvakya*—*Puraam anucyate* (Under JS 12 4 4)

(11) *Āhavaniya*—*Etya hūyate yasmin* or *huyate ca asmin* (Under JS 12 4 26)

It will be seen that Śabara was much influenced by Yāska's mode of etymologising In three places he actually reproduces Yaska's words, while the others are so Yāskan in nature that they may be mistaken for quotations from Yaska

VII

Passages quoted from the Nirukta

(1) *nanu ca śastrakārā apy evam ahuh—'pūrvāparībhūtam bhāvam akhyatenācaṣṭe, vrajati, pacati, ity upakramaprabhrtyapavargaparyantam'* *iti yathā*

—Śabara on JS 1 1 5 also see on JS 6 3 24

Source—Nirukta 1 1

Context—According to the Mīmāmsakas the process of understanding the meaning of a word is as follows Each (component) letter when it is uttered, leaves behind an 'impression and what brings about the cognition of the meaning of the word is the (utterance of the) last letter along with the impressions of all the preceding letters

The objector points out here that this goes against the popular theory according to which a 'word is something (different) over and above the component letters Even scientific writers such as Yaska seem to hold the same view For instance, when explaining the process how the meaning of a verb is grasped Yaska says, 'A verb form like 'goes' or 'cooks denotes (an idea of a 'becoming' *i e*) an act consisting of several stages beginning with the starting (of the act) and ending with its completion, ranging in sequence over several points of time' The above statement that 'a verb—from denotes an act' lends support to the view[1] that a 'word' as a whole apart from the component letters denotes the meaning

The *Siddhantin* replies (in the spirit of '*praudhivada*') that even the declaration of the scientific writer cannot render reasonable what is not established by any valid means of cognition and then explains Yaska s passage so as to suit his own view Since the impressions are created by the very component parts of a word, we can rightly say along with Yaska that the word itself through the agency of 'impressions denotes the meaning

Observations—Śabara construes '*upavarga paryantam*' with '*purvāparī bhūtam*' Durga in his commentary agrees with Śabara Prof RAJAWADE however differs from the old authorities and argues that since the phrase '*upakrama* ' is a mere paraphrase of '*purvaparibhutam*' the former should be taken as a part of the next sentence, to avoid repetition

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1 This view is known as the '*Sphota* theory'

(ii) Those *Mantras* however which are not found in the *Mantra* section but are found laid down in the *Brahmana* section should be used with the *Bhasika* (*Brahmana*) accent (12 3 23 24)

Panini (i) During the sacrificial performance, the *Mantras* except the *Japa Mantras, Nyunkha* and *Samans,* should be recited in '*ekasruti*' mono tone' (PS 1 2 34)

(ii) The recital of Vedic Mantras (outside a sacrificial performance) should be with or without accents (PS 1 2 36) Katyayana also mentions different views on this point (*a*) Threefold accent at a sacrificial performance (*b*) *Bhasika* accent (*c*) *Ekaśruti* mode of recitation KŚ (1 8 16 19) discards the first two and accepts the third, thus agreeing with Panini

Panini s rule can be historically interpreted thus In *Brahmana* and later times, the accents of words changed, as changes slowly take place in every spoken language even in grammar This difference in accents in Vedic hymns and the spoken language (of the *Brahmanas* and later works) became troublesome As its consequence, gradually the *Samhitas* and *Brahmanas* began to be recited without accents at sacrifices and Panini had to sanction this process optionally by his sūtra 1 2 36 [1]

From JS 12 3 20 24 however, it seems that Jaimini not minding his difference from Panini, made a vigorous attempt to restore the old practice of reciting Vedic *Mantras* with their threefold accents—whether for study or for ritual purpose

Śabara and the Science of Grammar

' Śabara in his Bhāsya discusses or refers to *en passant* many a question from grammar with or without a mention or reference to Panini or his successors It is quite in the fitness of things that a writer dealing with the science of 'interpretation of sentences (*vakyabodha*) should every now and then seek help from the science of words (*śabdabodha*) i e Grammar In fact Jaimini reserves one special *adhikarana* wherein he establishes the authority of Grammar even for the correct interpretation of Vedic passages and consequently treats grammatical treatises equal to *smrti* works[2] that have a direct bearing on Dharma Śabara himself a keen grammarian, and a follower of the Paniniyan school displays his sound knowledge of grammar as well as phonetics A study of these references throws much light on the indebtedness of Purva mimāmsa to Grammar

All these references to Grammar in the Bhasya can be conveniently divided into the following groups

(1) Passages from *Śiksā* (2) References to by name or otherwise and quotations from Pānini and Kātyāyana (3) Quotations from the *Mahābhāsya* of Patanjali

1 C V VAIDYA *Hist of Sk Literature op cit*, III 182
2 *Vide* JS 1.3 24-29 and Śabara thereon Also Śabara on 9 2.31 (3rd interpretation)

1 *Passages referring to Śikṣā*

Śabara appears to be referring to the extant *Pāṇinīya Śikṣā* when he says[1] that the *Śikṣākāras* lay down that ' 'wind is transformed into 'word' ' The passage '*vāyur āpadyate śabdatām*' sounds like a quarter of a stanza and may have been quoted from some *Śikṣā* work (*cf* *Nārada Śikṣā* (1 5 8 10) Then again we find another passage at JS 1 3 25 *vāyur nābher utthitaḥ urasi vistīrṇaḥ kaṇṭhe vivartitaḥ mūrdhānam āhatya parāvṛttaḥ vaktre vicaran vividhān śabdān abhivyanakti* It is a close paraphrase of verses 7 and 9 of *Pāṇini Śikṣā* It is not unlikely that this passage is based on *Nāradīya Śikṣā* verses 1 5 8 10 which mention the origin of various musical notes in the human body and explains the process of a word pronunciation Then again he quotes the well known verse occurring in *Śikṣā* works about the recital of a *mantra* in a faulty manner

mantro hīnaḥ svarato varṇato vā
mithyāprayukto na tam artham āha
sa vāgvajro yajamānaṃ hinasti
yathendraśatruḥ svarato parādhāt

—Śabara on JS 9 4 21

Trans —If a *Mantra* is defective either in accent or in syllable it is wrongly uttered and (hence) does not express the intended meaning It becomes a verbal thunderbolt and strikes the sacrificer as happened in the case of the word '*Indra śatru*' through wrong accentuation

Śabara cites this verse in support of his conclusion that at the *Aśvamedha* which is an Ectype the *Mantra* that is borrowed from the Archetype should be modified so as to suit the new context otherwise the *Mantra* would be defective in meaning and lead to evil consequences

This verse is found in *Pāṇini Śikṣā* (v 52) *Nāradīya Śikṣā* (v 5) and *Mādhyandina Śikṣā* (v 1) Patañjali in his *Mahābhāṣya* also reads this verse with the variation '*duṣṭaḥ śabdaḥ*' for '*mantro hīnaḥ*'

It is clear that Śabara quotes this verse from some *Śikṣā* We cannot definitely say that it is from *Pāṇini Śikṣā* because this *Śikṣā* bears on the face of it a stamp of modernness and secondly because the verse occurs also in other *Śikṣā* works[1] We may therefore postulate that the original treatise on phonetics from which Śabara quotes it was a fairly old work and was the common source for both Patañjali as well as Śabara The antiquity of this verse is also established by the fact that the incident referred to in it is as old as the *Brāhmaṇas*

2 *References to or quotations from Pāṇini and Kātyāyana*—

Pāṇini—Śabara mentions Pāṇini with great reverence and styles him Bhagavān in four places Under 6 1 22 23 10 6 5 and 10 8 4 There is one passage in

1 BELVALKAR *Systems of Sk Grammar* p 27

Śabara Bhāṣya which is taken from Pāṇini's *Dhātupāṭha* '*Japyate iti japaḥ, japa vyaktayam vāci*"—(On JS 12 4 1) The number of Pāṇini *sūtras* quoted, discussed or referred to by Śabara, is twenty one

(i) P S that are quoted	Under JS
1 1 1	1 1 5
1 1 73	1 1 5
1 4 50	4 2 17
3 1 130	5 3 5
4 2 24	5 4 19

(ii) P S that are referred to	Under JS
1 4 34	9 2 32
1 3 25	7 3 36
1 4 32	4 2 18
2 3 13	4 2 18
3 2 45	10 3 45
3 4 4	p 676 (Bib Ind Ed)
5 1 123	2 3 3

(iii) P S that are discussed	Under JS
1 2 67	6 1 22, 23
1 4 21	3 4 13, 10 1 38
1 4 22	3 4 13
1 4 49	2 1 10 12, 10 1 12, 14
2 3 2	21 1 12
2 3 19	6 4 43
3 1 68	3 4 13
3 4 69	3 4 13
5 1 123	2 3 3

Besides, Śabara uses a number of Pāṇiniyan terms in Grammar The following are some of them *Karmapravacanīya*—'*prati*' (Under JS 10 6 3) *Dvandva garbhabahuvrīhi* (Under JS 10 6 4) *Anekapadabahuvrīhi* (Under JS 10 6 4)

Kātyāyana Śabara not only looked upon *Pāṇini* with reverence, but also upon Kātyāyana who also is styled Bhagavān by him Śabara says[1] Kātyāyana laid down that the compound of the particle '*na*' with a '*subanta*' was '*nitya*,' while Pāṇini laid down that it was optional Under these circumstances Pāṇini's rule must be followed and not Kātyāyana's as the former lays down what is correct

At another place Śabara speaks of the rule that '*asti*' may be understood in a sentence though not actually employed '*astir bhavantiparaḥ*' Under JS 11 2 2 Vārtika 11 on PS 2 3 1

1 JS 10 8 4

There are besides, two more Vārtikas quoted by Śabara

'*nastāśva dagdharathavat samprayogah*' (Vārtika 16 on PS 1 1 50 quoted under JS 2 1 1) and '*pratyavayavam ca vākyaparisamāpteh*' (*vārt* 12 on PS 1.1 1 quoted under JS 3 1 12 and 10 6 8)

4 *Quotations from the Mahābhāsya of Patañjali*

We now pass on to the passages that are quoted or adapted from the *Mahā bhāsya* by Śabara to illustrate or prove the point under consideration It will be seen that very few of them have been introduced with words that indicate that they are direct quotations from some older work, most of them have been so inserted in the body of the *Bhāsya* that it is very hard to detect them as citations or adaptations It is to be noted that Śabara nowhere mentions the name of Patañjali, the author of these quotations though the words '*acarya*' (on JS 3 4 13) and '*abhiyukta*' (on JS 6 7 83) may be taken as making a remote reference to him [1]

(1) *prakrtipratyayau brūtah ity acaryopadesat*
—Śabara under JS 3 4 13, 11 1 22, 24

Source—Mahabhasya on PS 3 1 67 (*vart* 2)

In all these three places in the Śabara bhasya the passage is put in the mouth of the *Pūrvapaksin* who maintains that the subject word is the principal factor in a sentence The *Siddhāntin* (a Mimamsaka) however, rejects this view and finally establishes that in a sentence neither the agent (subject) nor the action is the predominant factor, the predominant factor in all sentences is the "Being" (*i e* coming into existence, *Bhavana*) which is a part of the verb itself The statement in the above passage is true only so far as nouns are concerned

Observations Only in the first place in the Śabara bhāsya the passage is followed by the word '*acaryopadesa*' thus indicating that it is a quotation In the other two places, it reads in such a way that it is hard to detect it as a quotation

As already remarked previously the word *acarya* coming into immediate juxtaposition with the word *sutrakara* (by which we mean Panini) beyond doubt refers to Patañjali and an *acarya par excellence*

2 *dvivacana asamasah iti cabhiyuktavacanat*
—Śabara under JS 6 7 83

Source—Mahabhasya on PS 6 3 1 (*vart* 3)

1 The non mention of Patañjali in the Śabara bhasya has misled Prof Devasthali, who places Śabara earlier than Patañjali Regarding the examination and refutation of this view see *supra* Introduction p xlv ff

2 For the full texts of the ten passages see *supra* 'Introduction p XIV ff where the corresponding *Mahābāsya* passages also are shown in parallel columns

Śabara says : 'The word '*śatāyu*' cannot be expounded as 'one whose span of life extends over *hundreds* (instead of hundred) of years,' because numerals are not compounded in this fashion, nor are they expressive even when formed. The '*learned*' ('*abhiyukta*') people have also declared that 'there can be no compounding of words with the dual or plural endings.'

The word '*abhiyukta*' here refers to Patañjali.

3. (a) *pratyekam vākya ..bhuyih samāpyate....asti cāyam drstāntah. samudāye vākya ..śatam dandyantām iti...iha niścīyate.*

—Śabara under JS 3.1.12.

(b) *tasmāt samudāye....tatra pratyekam vākyaparisamāptih syāt*

—Śabara under JS 10 6 8.

Source—Mahābhāsya on PS 1.1.1 (*vārt.* 12), also see on PS 1.1.7, 2.1.4, 6.1 5, 8.3 58, 8.4 2, 2 3 46.

Context—In the injunctive passage, '*arunayā piṅgākṣyā ekahāyanyā somam krīnāti*,' the qualities *aruna*, *pingākṣa* and *ekahāyana*, collectively and not severally, qualify the '*cow*' Śabara substantiates his argument by quoting the instance from *Mahābhāsya*. 'Members of the Garga family all taken together—and not severally are fined one hundred.'

Observations. This passage contains the two well-known *Paribhāsās* · '*pratyekam*' . and '*samudāye.*' The first one, as already noted above, is embodied in *Katyāyana's vārtika* It will be seen that Śabara in his Bhāsya on the above *sūtras*, off and on, makes free use of the words of the two *Paribhāsās*. Note that the second *Paribhāsā* has been cited by Śabara along with the introductory remark in the *Mahābhāṣya* '*asti cāyam drstāntah*'

4 *anyārtham api krtam... upasprsyate ca*

—Śabara under JS 3.1 12

Source—Mahabhāsya on PS 1 1 23 (*vārt* 4), also on PS 1.3 12 and 6 1.50.

Observations From the striking similarity between the passages from two *Bhāsyas*, apparently it would seem difficult to determine which of them is the borrower, since the passage contains a standard maxim applicable to both the contexts On a closer scrutiny however, we find that Patañjali discusses the point at a great length putting forth *drstantas* for and against the *Siddhānta* view Śabara's passage, on the other hand, forms the middlemost part of the long and homogeneous passage in the *Mahabhāsya*. Śabara's brief reference to the general maxim as well as the following words, '*evam ihāpi*' sufficiently indicate that Śabara is the borrower.

5. *gaurgāvī. . .ādayah* —Śabara under JS 1.3.24.

Source—Mahābhāsya on PS 1.1.1.

Śabara argues that the corrupt forms '*gāvī*' etc. cannot be treated as synonyms of the original Sanskrit word. These corrupt forms are to be treated as non-expressive of the meaning and hence non-eternal, for the obvious reason that their utterance is mainly due to a slip in pronunciation of the correct Sanskrit form.

Note—The corrupt form '*gotā*' which is mentioned in the *Mahābhāṣya* is found wanting in the citation of Śabara.

6. *bhavanti ca dvisṭhāni vākyāni. . .yāteti.* —Śabara under JS 4.3.4.

Source—Mahābāṣya Paspaśāhnika

7. *yaś cobhayoḥ. . .codyo bhavati* (on JS 6.6.20)
yaś cobhayor doso nāsāv ekam paksam nivartayati —Śabara under JS 8.3.37.

yaś cobhayor doso nāsāv ekasya (under JS 8.3.14).

Source : *yaś cobhyor doso na tam ekaś codyo bhavati.* *Mahābhāsya* on 6-1.9.

8. (i) *laukikāni vacanāni. . .ṣadapūpā ityevamādīni* —Śabara under JS 1.1.5.

(ii) *bhavanti hy anarthakāny api vacanāni daśā dāḍimāni, sadapūpa ityevamjātiyakāni* —under JS 4.3.10.

(iii) *ayathārthasyāpy uccāranam sambhavaty eva : yathā dasa. . saddapūpā iti* —under JS 9.1.9.

Source : *Mahābhāsya* on PS 1 1.1 (*vārtika* 3).

Patañjali cites these examples to illustrate that certain sentences are based on facts and hence are reliable while some are otherwise and hence of no practical use.

Śabara paraphrases the *Mahābhāsya* words '*arthavanti*' and '*anarthakāni*' as '*upapannārthāni*' and '*anupapannārthāni*.' Śabara seems to have chosen only the above two illustrative statements from a number of such ones found in the *Mahābhāsya*.

9. *tasmāt mukhyagaunayoh. . .kāryasampratyayah* (Śabara under JS 3.2.1). also under JS 3.3.14 and 6.5.34 where he omits the word '*kārya*.'

Source : *Mahābhāṣya* on PS 1.1.15 (*vārt.* 1) also on PS 1.4.108 (*vārt.* 7) 6.3 40, 8 3 82 (*vārt.* 2).

Note This maxim appears in four places in the *Mahābhāṣya*, of these in the second and the fourth, the word '*kārya*' is omitted.

10 (i) *sakṛt* . . *śabdo*. . (Śabara under JS 6.2.27).
(ii) *sakṛt* . . *kṛtārthaḥ* (under JS 6.2.29, 30).
(iii) *sakṛt kṛtena kṛtaścodanārthaḥ* (under JS 11.1.22)
(iv) *sakṛt kriyayā kṛtaḥ śabdārthaḥ* (under JS 11.1.28)
(v) *sakṛt kṛtaiḥ pradhānaiḥ kṛtaḥ śrutyarthaḥ* (under JS 11.1.35).
(vi) *sakṛt kṛtena ca kṛtam kāryam* (under JS 12.3.10).

Source : *Mahābhāṣya* on PS 6.1.84 (*vārt.* 4). Also 6 1 108 (*vārt.* 3), 6 4 104 (*vārt.* 3).

11. *vṛddhavayāḥ pratyuttheyaḥ sammantavyaś ca* (Śabara under JS 6.2.3).

Source—*Mahābhāṣya* on PS 1.1.1 : *pūrvavayā brāhmaṇaḥ pratyuttheyaḥ* [1]

It will be seen from above that Śabara more often than not makes considerable changes while citing from *Mahābhāṣya*. Such adaptations however was not a forbidden thing Śabara takes liberty even with the Vedic passages that were regarded as *apauruṣeya* and hence were kept immune from any human distortions.

Pūrva Mīmāṃsā and Smṛtis

It has been shown in the very opening Chapter of JS that Veda in all its parts—*Vidhi*, *Arthavāda*, *Mantra* and *Nāmadheya*—is the reliable source of knowledge relating to Dharma Yet in actual practice, Jaimini found that by the time he systematised the Vedic lore, the Veda had become so remotely ancient that it was not found sufficient for the purpose of obtaining the proper knowledge of the whole Duty of man, and the knowledge derived from the Veda had to be supplemented by that derived from certain other sources, notably such sources as the works going under the comprehensive name *Smṛti* and also the usage or custom of repsectable people It was in view of this fact that Jaimini devoted one Section of his work for *Smṛti*, custom and other sources of knowledge.

In this connection Jaimini's conclusion is that wherever it does not contradict the Veda, the *Smṛti* is to be regarded as authoritative, but in order to be consistent with his main thesis, that the Veda is the *sole* authority, he adds that the *Smṛti*

1 For the influence of Patañjali on the style of Śabara see phrases like '*vaktāro bhavanti*,' '*sāpekṣam asamartham*,' and the colloquial expressions alike '*kimato bhavati*,' '*kiṁ tarhi*,' '*kimato yadyevam*,' '*tam prati brūyāt*,' etc. etc. *Vide, supra* '*Introduction*,' p xlix

is to be regarded as authoritative only in so far as it is based upon and derives its authority from the Veda[1]

Of about 915 adhikaranas of JS only 14 *adhikaranas* deal with various problems regarding *Smṛti* and custom[2] There are besides few other *sutras* where the *Smṛtis* are referred to only incidentally The word *Smṛti* occurs thrice in JS (6 8 23 9 2 1 and 12 4 43) where it is used in a general sense without referring to any particular *Smṛti* work The word '*acara*' (custom) and '*upadesa*' (teaching tradition) occur in 6 2 3, and 9 2 1 respectively The word '*Dharmaśastra*' too is of a very rare occurrence It is used in the sense of 'a law book' or 'a treatise on human duties' only in one place *viz* in JS 6 7 6 In another place *viz* 2 2 14 however besides the above meaning it also denotes 'injunctions regarding details of ritual'

The word which Jaimini uses for all such *non Śruti* treatises that deal with Dharma is '*a śabda*' ('*a not revealed text*') This is obviously a very general term Other term mentioned by Jaimini is '*prayogaśastra*' (JS 1 3 11) which means the works giving the detailed procedure of Vedic rites Under this category are included the *Kalpa Śrauta Gṛhya* and *Śulva sutras*[3] The authority of popular customs is discussed in JS 1 3 15 23 and also 1 3 5 7 The authoritative character of Grammar has been discussed in JS 1 3 24 30 and it has been finally established that Grammar ranks along with other *Smṛti* works

The following is the gist of other important *adhikaranas* wherein Jaimini refers to *Smṛtis*

(i) As for the observances and other duties prescribed for the Religious Student which are found mostly in *Smṛtis*—a man becomes entitled to these, only after his '*upanayana*'—not immediately after birth' So they pertain to the higher castes only for whom alone there is '*upanayana*' (JS 6 2 21 22)

(ii) Various acts prescribed in *Smṛtis* which are regarded as *Duties* such as 'saluting the Teacher' should be performed whenever the occasion arises (JS 6 2 30)

(iii) Sacramental acts prescribed in *Smṛtis* should be performed only at auspicious periods which have been mentioned in them such as '*uttarayana*,' '*śukla pakṣa*' etc (J S 6 8 23 4)

1 JS 1 3 1-4

2 JS (*Adhi*) 1 3 1 10 and 6 2 6 10 6 8.5 1w 2 3 7

3 Since the *Kalpa* and *Śrauta sutras* are in most cases the commentaries on the passages bearing on sacrifices that are taken from *Samhitas* and *Brāhmanas* all these quotations though they are *Smṛti* passages in the strict sense of the term have been discussed in the previous sections for the sake of convenience Another reason for doing so lies in the fact that Śabara more often than not treats them as *Śruti* passages he often introduces a *Śrauta sutra* passage by the phrase *śruyate* and sometimes cites a so-called Vedic quotation which is formed by combining a *Brāhmana* and a *Śrauta sūtra* passage

(iv) Mantras required for a sacrificial performance should be recited even on '*anadhyaya* days' mentioned in the *Smrtis* (JS 12 3 18 19)

We shall now pass on to references to and quotations from *Smrtis* in the Śabarabhasya

Śabara makes numerous references to the *Sūtra* literature on *Śrauta* , *Grhya* , and *Dharma* He mentions[1] the *Māsaka, Hastika* and *Kaundinyaka* as examples of *Kalpasutras*, all of which are unfortunately lost to us today Regarding '*acāra*,' Śabara tells us that the '*Holakā*' festival is celebrated by the Easterners, the '*Āhninaibuka*' by the Southerners, and *Udvrsabhayajña*' by the Northerners Śabara seems to include also *Itihasa*, and *Purana* under the category of *Smrti*[2]

A—*Quotations from Vasistha Dharmaśāstra*

1 (*a*) *vikrayo hi śrūyate śatam atiratham duhitrmate dadyat*
—Śabara under JS 6 1 10

(*b*) *ya patya krītā saty athānyais caratiti kritatam darśayati*
—Śabara under JS 6 1 11

Source Vasistha Dharmaśastra reads *tasmat duhitrmate'dhiratham śatam deyam itiha krayo vijñayate* (1 36) *Ya patya krita caratiti* (1 37)

Āpastamba Dharmaśāstra tasmat duhitrmate'dhiratham (v 1 *°tiratham*) *śatam deyam, tan mithunā kuryād iti* (2 6 13 11)

On examination of all the three passages, it is clear that VDS is the real source of our quotation, specially because both the quoted texts occur therein

From the words of VDS 1 36, it is clear that it quotes it from some other source, possibly some Vedic text. Śabara's reference, therefore, seems to be second hand Note that Śabara loosely uses the word '*śrūyate*' while introducing a *Smrti* passage

Context—The above passages have been cited by the *Pūrvapakṣa* to show that a woman is sold by the father and purchased by the husband at the time of the *Ārṣa* type of marriage, and hence she has no right to property The *Siddhāntin* disposes of the argument by saying that this 'sale' and 'purchase' spoken of here is a purely religious function, it is not a 'sale' in the ordinary secular sense of the term

2 *yadyu vā etat śmaśānam yat śūdrah, tasmāt śūdrasamīpe nādhyeyam iti*
—Śabara under JS 6 1 38

1 On JS 1 3 11. 2. On JS 10 4 23

Source—The only passage that comes very close to this passage is—'*eke va etat śmaśanam ye śūdrah tasmat śūdrasamipe nādhyetavyam* (*VDS* 18 11 12) The word '*yadyu*' (*yadi*+*u*?) presents a difficulty Śaṅkara on BS 1 3 38 reads '*padyu* (walking) *ha vā* ' Śabara quotes this passage as indicative of the prohibition of Vedic studies for a Śudra

B—*Quotation from Gautama Dharmaśutra*

1 *brahmacaryavakirni nairrtam gardabham alabheta*—Śabara on JS 6 8 22

Source—*GDS* 23 17 *gardhabhenavakirni nirṛtim catuspathe yajeta* GDS 1 9 26 8 *gardhabhena pakayajnena yajeta* *Cf* *VDS* 23 2 3 Manu 11 118 Yajnavalkya 3 280

The earliest reference to this *prayascitta* is in TA 2 18 but a precise injunction is not seen there it occurs there in a general form introduced with a legend From an examination of the above available parallels it can be said that it is only a gist rather than a quotation Of the two passages that come very close to it we prefer *GDS* the older text —as the probable source It is very curious to note that Madhava in his *Jaiminiya Nyayamalavistara* reads *idam amnayate yo brahmacari avakiret alabheta* Wherein he treats it as a *śruti* passage

C—*Quotations from Baudhayana Dharmaśastra*

1 *apramatta raksata tantum enam*—on JS 1 2 13

Source—The same passage (with '*raksatha*) occurs in BDS 2 2 3 35 with a slight variation in the last word also compare ApDS 2 6 13 6 which also comes close to our passage

Context—The above passage enjoins that for the sake of real continuation of one s own race without any admixture of any illegal blood element one must be very vigilant regarding the (birth of a) child in the family But one cannot control all the environments and consequently there may be some admixture of inferior blood without the father s knowledge in some cases The passage '*brahmana va smo brahmana va* [1] refers to the doubt regarding one s own Brahmaṇahood in view of this (above mentioned) possibility—though remote of impurity of blood caused only unknowingly The GB passage therefore should not be taken too literally It is only an *arthavada* passage which can be explained on the basis of the present BDS passage

2 (*a*) *jataputrah krsnakeśo gnin ādadhita*—Śabara on JS 1 3 3

(*b*) *astacatvarimśat varsani vedabrahmacaryacaranam*

1 MS 1.4 11 cp GB 1 5 21

Source—(*a*) BDS 1 2 3 5 reproduces it as a *Śruti* passage, Śabara too quotes it as a *sruti* passage, but since, it is not found elsewhere, and BDS tallies exactly with our passage, BDS is to be regarded as the source It is thus a secondhand *Śruti* quotation

(*b*) BDS 1 2 3 1 gives a long passage which has been summarily quoted here by Śabara *Cf* GDS 2 52, ApDS 1 1 2 12

Observations—Śabara quotes the above two passages one as a *Śruti* passage and the other as a *Smrti* one, to illustrate a case of conflict between the two authorities The apparent conflict is explained away by showing that this is a case of '*vyavasthita vikalpa*'[1]

D—*Quotations from Āpastamba Dharmasūtra*

1 *yathaiva smrtih*—' *dharmaprajasampanne dare nānyam kurvita,*' *iti ca evam idam api smaryata eva* '*anyatarāpāye'nyam kurvita, iti*'—Śabara on JS 6 8 16

Source—Of the above two quoted texts the first one is exactly reproduced from ApDS 2 5 11 12, the second is only a part of ApDS 2 5 11 13 which reads '*anyatarabhave karya, prāg agnyādheyat*'

Context—The question is in what fire—ordinary or consecrated—is the *Upanayana homa* offerings are to be offered The *Purvapaksin* proposes They should be offered into the consecrated fire The boy should take—may be temporarily—for his girl or his wife, establish the Agnihotra fire and then offer into it the *Upanayana* offerings After his studies again, he may get another wife—for the sake of the continuation of the race—with regular marriage rites The *Siddhantin* demurs at this absurd view Pointing out a number of absurdities therein, he says getting two wives for those two different purposes—'*homa*' and progeny—is against all scriptures Marrying a second time is strictly forbidden except in case the first one dies The one wife alone serves one's purpose, *Dharma* as well as progeny

2 *madhu māmsam ca varjayet*—Śabara on JS 10 6 32

Source—ApDS 2 8 18 1 *Cf* Manu 2 177 '*varjayen madhumāmsam ca mālyam* ..,' and GDS 2 19 '*varjayen madhu mamsa gandha, etc*'

3 *parvani nādhyeyam, vāte nādhyeyam, stanayitnau nādhyeyam* —Śabara on JS 12 3 18

Source—These are the various regulations laid down in connection with the study of Vedic texts ApDS 1 4 12 3 5 and 9 come very close to the above passage *Cf* also BGS 1 21 6 7 and Visnu 1 30

1 *Vide* Kumārila on this *Sutra* p 192

E—*Quotations from Baudhāyana Gṛhyasūtra*

1. *vedam adhītya snāyāt*—Śabara on JS 1 1 1.

Source—BGS 2 6.1 (*°snāsyan*) *cf.* ApGS 12 1.

2. *vasante brāhmaṇam upanayīta, grīṣme rājanyam śaradi vaiśyam.*
—Śabara on JS 6.1.33.

Source—BGS 2 5 6.

Observations—Śabara introduces this text with the words—'*vede hi trayāṇām nirdeśo bhavati*' I could not trace it to any extent Vedic (*Śruti*) Text However, the possibility, though remote, is not excluded, that Śabara quotes it from some Vedic text that is lost to us Or, we can say, that he loosely uses the word Veda for a passage referring to a Vedic rite such as *Upanayana* For a similar loose use of '*śrūyate*' for '*smaryate*' see *supra* under '*A*'—Quotations from VDS

3. *garbhāṣṭameṣu brāhmaṇam upanayīta*—Śabara on JS 6 2 31.

Source—BGS 2 5 2 *cf* *Pāraskara* GS 2 2 1.

F—*Quotations from Manusmṛti*

Śabara—on JS 1.1.1.

1. *vedān adhītya* .

Source—The *Manu* verse 3 2 which is referred to by this *pratīka* runs as follows: *aviplutabrahmacaryo gṛhasthāśramam āvaset* *vedān adhītya vedau vā vedam vāpi yathākramam.*

on JS 6 1.10.

2. *ārṣe gomithunam*

Source—*Manu* 3 53 referred to by *Pratīka*. *ārṣe gomithunam śulkam kecid āhur mṛṣaiva tat*

alpo'py evam mahān vāpi vikrayastāvad eva saḥ

Cf. GD*S* 1 4 1, VD*S* 1 32, ApDS w 5 11.17.

Context—See under the quotation '*śatam atiratham duhitṛmate dadyāt.*' *VDS* 1.36.

Observations—Here is a case where Śabara cites two passages without giving any connective word to show that they are two different quotations They may easily pass for a single quotation ! Note that these two passages which are definitely from *Smṛti* literature have been introduced through inadvertence with the word '*śrūyate*' !

3 *nodyantam ādityam ikṣeta, nāstam yantam* —Śabara on JS 6 1 3, 6 2 19f, 6 4 25

Source—Manu 4 37 comes very close to it '*nekṣetodyantam ādityam nāstam yantam kadacana*' It appears to be a paraphrase of the Manu's verse The possibility, however, is not excluded that it is quoted from some *Dharmasutra* work (which is generally in prose) that is now lost.

Cf GDS 2 18 '*nādityam ikṣeta*' and *Uśanas* '*nekṣetādityam sandhyāgatam* quoted by Maskarin on *GDS* 2 18

The above passage is introduced with '*prajāpativratani*'. Manu (4 13), mentions these as '*vratas*' for a *Snataka* Again Śabara says (on JS 6 2 20) that the passage '*etavata hainasayukto bhavati* (?)' occurs in the same context The fact that such a passage is not found in Manu renders the latter as a highly doubt ful source

4 *bharya dasaś ca putraś ca nirdhanāh sarva eva te*
yat te samadhigacchanti yasya te tasya tad dhanam

Source—This verse has parallels in *Manu* 8 416 as well as in MBh 1 77 22 (repeated in 5 33 57) This is just what is expected as the present verse is introduced with the words '*evam smarati*' which clearly indicate that it is a *Smrti* passage

Manu's version differs very slighty from the Bhāsya one and that only in the first hemistich which reads °*putraś ca dasaś ca*°, the second hemistic being identical MBh has a different version of the first hemistich *traya evadhana rajan bharya dasas tatha sutah*'. The second hemistich is identical with that of the Bhāsya quotation On a close examination of the Manu's version and the MBh version along with the critical apparatus in the critical edition of the MBh we say that the change in Manu is merely of the nature of an exchange of places between two words and therefere insignificant and consequential It must also be borne in mind that in Śabara's quotations, strict adherence to the order of words in the original or exactness of reproduction is often wanting as the study of all the quotations in the Bhasya reveals So then the Manu s version rather than MBh one is nearner to our verse [1]

The following is an additional list of the *Smrti* passages in the Bhasya which are either quotations, adaptations or summaries drawn from some *Smrti* treatises understood in the widest sense of the term Most of them are not precise quota tions but are rather references to *Smrti* rules The probable source of a passage has been indicated wherever possible

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1 For an exhaustive study of the critical apparatus in MBh and the context of this verse in the Bhasya see the following article of the present writer *Mahābhārata citations in the Śabara Bhāṣya* Sukthankar Memorial Volume pp 221 ff

(1) JS 1 3 1—*astakah kartavyah* A *Smrti* passage based on the *Astaka* verse ApMP 2 20 27 *Cf* Pār GS 3 2 2 ĀŚ 2 4 1

(2) JS 1 3 1 and 6 2 21 30 *gurur anugantavyah Vide* GDS 2 34 *gacchantam anuvrajet Cf* BDS 1 2 3 38 Note that the next sentence in the Bhāsya '*vrddha vayah* is a quotation from *Mahabhasya*

(3) JS 1 3 1 *tadagam khanitavyam*

(4) *prapa pravartayitavya*

(5) *sikhakarma kartavyam*

(6) JS 1 3 3 *audumbaryah sarvavestanam* Cf *audumbari sarva parivesta yitavya* (*Baudhayana Smrti*)

(7) JS 1 3 4 *vaisarjaniyam vaso dhvaryur grhnati*

(8) *yupahastino danam acaranti*

(9) JS 1 3 5 *daksinacarena kartavyam*

(10) *yajnopavitina kartavyam*

(11) *acantena kartavyam*

(12) JS 1 3 13 *rtvijo vrnite*

(13) *vrta yajanti*

(14) *devayajanam adhyavasyanti*

(15) JS 1 3 14 *sarvasu tithisu amavasya*

(16) JS 6 1 14 / 6 8 17 18 } *dharme carthe ca kame ca naticaritavya*

The immediately following passage in the Bhasya *viz* *dharmaprajasam panne* is quoted from ApDS 2 5 11 12 the present passage however is untraced It has been introduced by Śabara with the remark There is the following dialogue at the time of offering a girl in marriage

(17) JS 6 1 17 *saha dharmaś caritavyah sahapatyam utpadayitavyam*

(18) JS 6 2 20 *etavata hainasa yukto bhavati* Refers to *prajapati vratas* *Vide* under Manu 4 37

(19) JS 6 2 31 *vidyam adhiyita*

(20) *praja utpadayitavyah*

(21) JS 6 7 6 *śudraś ca na deyah*

(22) JS 6 8 23 (*evam smaranti*) *tesu kalesu daivani*

(23) JS 7 4 1 *yo hy amedhyam dravyam ucchistah śayano va praudhapado vamena hastena va padena va yathakathamcid devataya utsrjati tasya phalam na bhavati—*(*iti śistah smaranti*)*—yas tu medhyam*

3 *nodyantam adıtyam īkseta, nastam yantam* —Śabara on JS 6 1 3, 6 2 19f, 6 4 25

Source—Manu 4 37 comes very close to ıt '*neksetodyantam ādıtyam nāstam yantam kadācana*' It appears to be a paraphrase of the Manu's verse The possıbılıty, however, ıs not excluded that ıt ıs quoted from some *Dharmasūtra* work (whıch ıs generally ın prose) that ıs now lost

Cf GDS 2 18 '*nādıtyam īkseta*' and *Uśanas* '*neksetādıtyam sandhyāgatam* quoted by Maskarın on *GDS* 2 18

The above passage ıs ıntroduced wıth '*prajāpatıvratānı*' Manu (4 13), mentıons these as '*vratas*' for a *Snātaka* Agaın Śabara says (on JS 6 2 20) that the passage '*etāvatā haınasāyukto bhavatı* (?)' occurs ın the same context The fact that such a passage ıs not found ın Manu renders the latter as a hıghly doubtful source

4 *bharyā dāsaś ca putraś ca nırdhanah sarva eva te*
yat te samadhıgacchantı yasya te tasya tad dhanam

Source—Thıs verse has parallels ın *Manu* 8 416 as well as ın MBh 1 77 22 (repeated ın 5 33 57) Thıs ıs just what ıs expected as the present verse ıs ıntroduced wıth the words '*evam smaratı*' whıch clearly ındıcate that ıt ıs a *Smrtı* passage

Manu's versıon dıffers very slıghty from the Bhāsya one and that only ın the first hemıstıch whıch reads *°putraś ca dāsaś ca°*, the second hemıstıc beıng ıdentıcal MBh has a dıfferent versıon of the first hemıstıch '*traya evadhana rajan bharyā dāsas tatha sutah*'. The second hemıstıch ıs ıdentıcal wıth that of the Bhāsya quotatıon On a close examınatıon of the Manu's versıon and the MBh versıon along wıth the crıtıcal apparatus ın the crıtıcal edıtıon of the MBh we say that the change ın Manu ıs merely of the nature of an exchange of places between two words and therefere ınsıgnıficant and consequentıal It must also be borne ın mınd that ın Śabara's quotatıons, strıct adherence to the order of words ın the orıgınal or exactness of reproductıon ıs often wantıng as the study of all the quotatıons ın the Bhasya, reveals So then the Manu's versıon rather than MBh one ıs nearner to our verse [1]

The followıng ıs an addıtıonal lıst of the *Smrtı* passages ın the Bhasya, whıch are eıther quotatıons, adaptatıons or summarıes drawn from some *Smrtı* treatıses understood ın the wıdest sense of the term Most of them are not precıse quotatıons but are rather references to *Smrtı* rules The probable source of a passage has been ındıcated wherever possıble

1 For an exhaustıve study of the crıtıcal apparatus ın MBh and the context of thıs verse ın the Bhāsya, see the followıng artıcle of the present wrıter '*Mahābhārata cıtatıons ın the Śabara Bhāsya*' Sukthankar Memorial Volume, pp 221 ff

(1) JS 1 3.1—*aṣṭakāh kartavyāh* A *Smṛti* passage based on the *Aṣṭakā* verse ApMP 2 20 27. *Cf* Pār GS 3 2 2, ĀŚ 2 4 1.

(2) JS 1 3 1 and 6 2 21, 30 *gurur anugantavyah Vide* GDS 2 34 *gacchantam anuvrajet Cf* BDS 1.2 3 38 Note that the next sentence in the Bhāṣya '*vṛddha-vayah* ' is a quotation from *Mahābhāṣya*.

(3) JS 1 3 1 *tadāgam khanitavyam*

(4) ,, *prapā pravartayitavyā*

(5) ,, *śikhakarma kartavyam*

(6) JS 1 3 3 *audumbaryah sarvavestanam* Cf *audumbarī sarvā parivesta-yitavyā* (*Baudhayana Smṛti*)

(7) JS 1 3 4 *vaisarjanīyam vaso'dhvaryur gṛhnāti*

(8) ,, *yūpahastino dānam ācaranti*

(9) JS 1 3 5 *dakṣinācārena kartavyam*

(10) ,, *yajñopavītinā kartavyam*

(11) ,, *ācantena kartavyam*

(12) JS 1 3 13 *ṛtvijo vṛnite*

(13) ,, *vṛta yajanti*

(14) ,, *devayajanam adhyavasyanti*

(15) JS 1 3 14 *sarvāsu tithisu amavāsyā*

(16) JS 6 1 14, 6 8 17 18 } *dharme carthe ca kāme ca naticaritavyā.*

The immediately following passage in the Bhāṣya *viz* '*dharmaprajāsam-panne* ' is quoted from ApDS 2 5 11 12, the present passage, however, is untraced It has been introduced by Śabara with the remark 'There is the following dialogue at the time of offering a girl in marriage'

(17) JS 6 1 17 *saha dharmaś caritavyah, sahapatyam utpādayitavyam*

(18) JS 6 2 20 *etavatā haimasa'yukto bhavati* Refers to *prajāprati vratas Vide* under Manu 4 37

(19) JS 6 2 31 *vidyām adhīyita*

(20) ,, *praja utpādayitavyāh*

(21) JS 6 7 6 *śūdraś ca na deyah*

(22) JS 6 8 23 (*evam smaranti*) *teṣu kāleṣu daivāni.*

(23) JS 7 4 1 *yo hy amedhyam dravyam ucchiṣṭaḥ śayāno vā, praudhapādo, vamena hastena vā, pādena vā yathākathamcid devatāyā utsrjati, tasya phalam na bhavati*—(*iti śiṣṭāh smaranti*)—*yas tu medhyam*

drayam, śucau dese, prayatah, prānmukho, dakṣinena hastena, samahitamanā, mantravan niyamavac ca devatāyā utsrjati, tasya phalam bhavati—iti smaranti

(24) JS 9 1 6 *(evam smaranti)—prasidati devatā*

(25) „ *(evam hi smaranti) vigrahavati devata*

(26) „ *arthānām īśṭe devata*

(27) „ 9 1 9—*bhunkte devatā*

(28) JS 9 1 8 *devatā yasṭuh phalam dadati*

(29) JS 9 2 1 *pragita mantravakyam sama*

(30) JS 10 3 47 *naśvam vikrinite*

(31) JS 12 4 43 *(evam śiṣṭāh smaranti)—*

yājanādhyapanapratigraha brāhmanasyaiva vrtyupayā, iti

This passage merely mentions the professions that a Brahmin should follow The following *smrti* texts mention them

VDS 2 14 ApDS 1 4 5 10 GDS 7 4 Manu 1 88 BDS 2 2 4 19 Vasistha Smrti 2 5, 11

(32) JS 9 2 25 *(evam hi smaranti)*

(*a*) *anuṣṭubhah pragathah* (*b*) *kakubhah pragāthah* (*c*) *bārhatah pragāthah*

Quotations from the Mahabhārata

(1) JS 4 3 38

angad angāt sambhavasi hrdayād abhijayase
atma vai putranamāsi sa jiva śaradah śatam

Parallels ŚB 14 9 4 8 26 KBU 2 11, AG 1 15 9, Hiranya G 2 3 2, MGS 1 18 6, PGS 1 18 2, ApMB 2 11 33, Sāma Mantra Br 1 5 18, Nir 3 4, MBh 1 68 2

Source—On the principle of textual agreement we fix MBh as the source All other works read '*adhijāyase*' instead of '*abhi*°'

(2) JS 1 1 5

(i) *ambuni majjanty alabuni, grāvānah plavante*

JS 4 3 10

(ii) *ambuni majjanty alābūni śilāh plavante*

Source—The above two versions are varying paraphrases of a part of the MBh verse 2 59 11, the whole of which reads as

majjanty alabuni śilah plavante,
muhyanti navo mbhasi śasvad eva
mūdho raja dhrtarastrasya putrah
na me vacah pathyarupah śrnoti

Notes—(ii) Śabara has spoilt the metrical character of the first *pada* of this verse while quoting it by prefixing *ambuni* to it He did so apparently to avoid quoting the second line which contains the necessary synonymous word '*ambhasi*' and to make it self sufficient in its sense and syntax If we remove '*ambuni*' in the beginning and the additional words *pavakah śilah* at the end of the quotation we restore the original metrical form but the additions at the two extremities give the whole passage so different an appearance that the original MBh verse part becomes very hard to detect

(i) Here there is no extra addition at the end but the restoration of the original metrical form after the removal of the prefixed *ambuni* is still not possible because the Bhasya here makes a substitution namely *gravanah* for '*śilah*' and thus completely obliterates the metrical character of the original verse statement[1]

(3) JS 8 1 2

ślokam apy udaharanti

vitirya hi mahajjalam rsih samksipya cabravit
istam hi vidusam loke samasa vyasa dharanam

Source MBh Adiparva 1 49 (Critical Edition)[2]

Tr Having spread out a vast net the sage has explained things in brief also Verily learned people adopt (both—) the brief as well as the elaborate method

Context The fundamental principlse of *Atidesa* have been discussed *briefly* by the author in the previous (seventh) Chapter In this (eighth) Chapter Śabara says we have only an elaboration of the said principles set forth

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1 For an exhaustive discussion of the readings of the verses and of the place assigned to MBh by the Bhasyakara which was next to the *Smrtis* see the present writer's article *Mahabharata citations in the Śabara Bhāsya* BDCRI— Sukthankar Memorial Volume pp 22 ff

2 I am indebted to MM P V KANE for this reference

CHAPTER III

A STATEMENT OF CRTICAL EVALUATION OF THE PRINCIPLES OF TEXTUAL INTERPRETATION (NYĀYAS) EMPLOYED BY JAIMINI AND ŚABARA

Interspersed in the body of the Bhāsya which sets before itself the task of an enquiry into Dharma, are found Rules or Principles of Textual Interpretation framed by the Pūrva Mimāmsa School of thought

Generally speaking, every five out of ten *adhikaranas* of JS discuss such Principles the application of which can be extended to similar other cases from Vedic or *Smrti* Texts Sometimes a number of *adhikaranas* discuss only the different aspects of one and the same Principle, *e g* the Principle of *arthavāda* [1] These Principles are mainly of two types (*a*) Those regarding the interpretation and application of sacrificial texts, such as the Principles of *Śruti*, *Linga*, *Krama*, *Adhikāra*, *Atideśa*, *Uha*, *Tantra*, *Āvapa*, *Smrti*, *Ācara*, etc , etc (*b*) The specific rules, legal in nature, that relate to the interpretation of words and sentences Of these, the rules of the first type mostly pertain to hermeneutics and ritual minutæ , and hence will be treated in the next chapter In the present chapter I propose to deal with the Principles of the second type

All these rules have been illustrated in the Bhāsya invariably by appropriate passages from older literature Although in accordance with the main aim of the Pūrva Mimāmsā these rules have been principally applied to texts on sacrifice, they are of so general and universal character that they are used even today in India for the interpretation of legal texts and commentaries and the settlement of doubtful points raised therein The validity of these rules the immediate use to which they are put and their utility for all times have been critically discussed in this chapter For the purpose of discussion they are divided into two main classes

(1) Rules that relate to the interpretation of words

(2) Those that relate to the construction and interpretation of sentences

Rules relating to the interpretation of words

The rules (also known as maxims) relating to the interpretation of words proceed from various points of view Some of them are based on considerations as to whether the word is to be taken in its usual popular sense, its etymological sense, qualified sense or figurative sense , some of them supply special rules according as the word is an adjective, a substantive or a verb, some of them are based on the

1 JS (*adhi*) 1.2 1-4 1.4.13 3.4.1, 4 3 1, etc., etc

consideration of origin (whether indigenous or foreign) of the word, while some proceed from the consideration of the position of a word in a compound, or of its gender and number.

(1) *The sense attached to words by current usage prevails* ·

Śabara in the very opening sentence of his Bhāsya enunciates this principle and points out the elaborateness of the syntactical construction if the principle is not strictly followed Thus, in a case where a word may be taken either in the *primary* or in the *secondary* or *etymological* sense, it should be taken in the primary sense

Jaimini devoted one *adhikarana* (6 1 44 50) to illustrate this principle wherein it has been proved that the word '*rathakāra*' should be understood in the current or popular sense of 'a member of the caste known by that name,' and not in the sense of a 'chariot builder' which is arrived at any an elaborate process of etymology.

Similarly in JS 3 2 1 2, it has been concluded that the word '*barhis*' should be understood in the (primary) sense of *kuśa* (grass) and not in the (secondary) sense of other similar kinds of weed This canon is found in Mahābhāsya 1 1 15, 6 3 46 and also in Śankarabhāsya 4 3 12

(2) *Aryan usage of a word prevails as against Mleccha or foreign usage of the same word*

Śabara proves under JS 1 3 8 9 that words which are used in the religious texts ought to be taken in the sense attached to them by Aryan usage To take an instance, the word '*yava*' has two meanings It means '*barley*' and also a kind of corn of the same species called '*priyangu*' Now, since the Aryan texts define the word '*yava*' to mean '*barley*', it must be taken in that sense alone and not in the other sense

(3) *Foreign words to be taken in their foreign sense*

Words that are definitely foreign but are in vogue in Sanskrit are to be taken in the sense which they bear in the foreign language No attempt with the help of Sanskrit etymology etc should be done to arrive at a meaning other than the popular one Śabara points out in JS 1 3 10 that the foreign word '*tāmarasa*' means a lily flower with the foreigners It should, therefore, be taken in that sense though such a sense of the word is not to be met with in the Vedic vocabulary

(4) *A word is to be understood in the sense suitable for the act concerned*

" *sruvenavadyati, svadhitināvadyati, hastenāvadyati* " In this passage the same word '*avadyati*' occurs thrice. It should, however, be taken in three slightly

different senses so as to suit the performances of the action Thus, in the first clause '*avadyati*' means taking out a portion from liquid substance, in the second, it refers to the apportioning with the help of an edged instrument, while in the third, it indicates the simple sense of 'taking out a portion of' (JS 1 4 25) Similarly, JS 3 1 11 points out that words like '*sphya*,' '*kapāla*' are to be taken in their slightly modified sense so as to suit their special use at a sacrificial performance

(5) *Word used in a qualified sense*

If the literal interpretation of a word would make another word meaningless the former should be interpreted in a qualified sense There is a text '*viśvajiti sarvasvam dadāti, dvādaśaśatam dadāti*' (ApŚ) In this text, if we construe the word '*sarvasva*' (whole property) there would be no meaning in the expression "He offers the whole property *as well as* one hundred and twelve (coins) as '*dakṣiṇā*' Therefore, the meaning of '*sarvasva*' is land and valuables excluding minor articles (JS 6 7 1 2 and *Adhikarana kaumudi*, para 4)

(6) *One word must not have several senses*

One word must be uniformly taken in one and the same sense to avoid ambiguity (JS 3 2 1 2) However, where a word would be unmeaning except in a figurative sense, it should be taken in a figurative sense Thus, in '*ādityo yupah*,' '*yajamanah prastarah*,' the word '*aditya*' means bright and '*yajamāna*' means 'capable of bringing the desired fruit like the *yajamana* himself' JS 1 4 23

(7) *The peculiar feature of one leading object belonging to a class may give name to the whole class*

This is a principle which is often made use of in the common parlance The technical illustration that JS gives is as follows '*Pranabhrt*' (lit 'inspiring life') denotes a kind of brick in the context of TS 5 2 10 But other bricks used in the same rite along with the '*Prānabhrt* bricks' are also indicated by the same expression '*Prāna bhrt* JS 1 4 23*f*

Nanda Pandit in his Dattaka Candrikā refers to this maxim to establish that, although the word 'substitute' ('*pratinidhi*') was primarily applied only to six descriptions of sons, it acquired an extended, secondary sense, according to which it includes all the twelve descriptions of sons [1]

(8) *Sense of a vague word to be determined from what follows*

When a word is left vague its meaning should be made definite by reading it with the passage or passages that follow They often throw some hints regarding the meaning of the word and thus go a long way in determining the exact meaning

1 K L Sarkar, *Mimāmsā Rules of Interpretation*, p 278

of the word In the passage '*aktāh śarkarā upadadhāti*' (TB 3 1 2 5) the question is what are they to be besmeared with The following passage, '*tejo vai ghrtam*' indicates beyond doubt that it is ghee that is to be used for this purpose (JS 1 4 24)

(9) *When a word indicating an action has got more than one adjective used in the text, all these adjectives must be taken to refer to the same one action and not to separate implied actions*

Jaimini illustrates this maxim by the passage, '*arunaya pingaksyā ekahāyanyā somam krīnāti*' Here all the three adjectives '*arunayā*' etc must be taken to refer to *one* object *viz* the animal—cow They should not be taken to refer to different objects such as a piece of cloth (red coloured), a cow (one year old) and so on, for, that would violate the action of '*lāghava*' (simplicity) All these adjectives go together to describe an animal that possesses a reasonable purchasing power (JS 3 1 12)

Having discussed so far the various maxims useful for arriving at a definite denotation of a word, we pass on to the maxims that relate to the 'number' and 'gender' of a word in a passage

(10) *When a word is used in a text having the nature of a general clause* i e *an* 'uddeśya vakya' *the singular number of a word includes the plural and the masculine gender includes the other two genders*

In the passages, '*svargakamo yajeta*' and '*graham sammārsti*,' although the words '*svargakamo*' and '*graham*' are used in the singular number, it should be understood to refer to all '*svargakama*' persons, and all cups in that particular rite (JS 6 1 1 3, 3 1 13 15) Again, the word '*svargakāma*' though used in masculine does not exclude women who have the desire to attain *svarga* (JS 6 1 6 16)

(11) *A word occurring in an injunctive text* i e '*vidhi vakya*' *should be understood in the number and gender which it grammatically bears in that text*

In the passage, '*agnisomiyam pasum alabheta* the word '*paśu*' should be limited to the singular number and masculine gender, since it is an injunctive passage relating to '*paśu* —(JS 4 1 11 17)

(12) *In a clause enjoining fine or suffering for a creature, if that object of infliction is expressed in the plural number, the number should be limited to the lowest numeral which would make that number*

There is a passage '*vasantaya kapiñjalan ālabhate*' In Sanskrit three is the lowest numeral to make plural Therefore not more than three birds should be taken while executing the above *vidhi* (*Kapiñjala nyāya*) This maxim is often quoted in *Dattaka Candrika*

(13) *When a compound word can be dissolved as a compound of an adjective and a noun* (Karmadhāraya) *as well as a compound of two nouns* (Tatpurusa), *the word should necessarily be explained as the case of* Karmadhāraya *and not the other because the former combination is a spontaneous while the latter is far fetched involving* 'gaurava' *Thus in the passage,* 'nisadasthapatim yājayeta' *the word* 'nisādasthapati' *should be taken to mean* '*a* nisāda *leader of the* Nisāda *clan*' *and not a* non Nisāda *leader* (JS 6 1 51-2)

Rules relating to the interpretation of sentences

Rules of this class are divided in the following groups

(A) Rules relating to determining syntactical units so far as the interpretation of injunctive texts is concerned

(B) Rules that relate to the construction of 'injunctive texts' as also to the interpretation of *apparently* injunctive or *arthavāda* texts

(C) Those relating to the different clauses

(D) Those regarding Negation and conflicting texts

Group A—(1) *The Principle of Syntactical Unit* (*Eka vākya*)

This principle has been thus enunciated by Jaimini in Su 2 1 46—A group of words serving a *single purpose,* forms one sentence,—but only if any one of these words, on being disjoined from the rest makes it wanting or incapable of effecting the said purpose We have an example of this in the passage, '*devasya tva savituh prasave'svinor bāhubhyam pusno hastabhyāṁ samvapāmi*' (TS 1 1.4 2) The whole of the above *mantra* serves the single purpose of indicating the act of offering and hence, it is taken as *one sentence* The clauses '*devasya tva*', '*asvinorbāhubhyam,*' and '*pusno etc*', are only qualifying adjuncts and hence, must not be mistaken for independent sentences It seems that according to the Bhāsya, this Principle is applicable to Vedic passages (*Yajus—mantras*) only It is however, capable of much more extended application as has been pointed out by Kumarila [1] Someshwar in his *Nyaya sudha* takes the word '*arthaikatva*' in the JS in the sense of one idea and thus admits the wider scope of the principle Prabhakara[2] too corroborates the same view

(2) *Principle of Syntactical split—Distinct Sentences* (*Vākya bheda*)

Jaimini (2 1 47) states the principle thus When a number of clauses in a passage are equally independent of one another, they should be treated as distinct sentences This principle is illustrated with the following passage '*ayur yajñena kalpatām, prāno yajñena kalpatam*' (TS 1 7 2 1) In this text there are two sets

1 *Tantravārtika* p 443
2 *Bṛhatī* (Ms p 52A)

of words Each one expresses a *complete* idea and hence, does not stand in syntactical need of the other Therefore, each should be regarded as a *distinct sentence*

This principle applies also to those cases where even though the actual words of the text are not so separately construable by themselves yet such construction is rendered permissible by virtue of certain words of the related *Brāhmana* text bearing upon the use of the *mantra* passage in question For example, we have the *mantra* text '*ise tvā, ūrje tva*' where in the various parts of it as they stand are not found to be construable independently, as so many *different sentences* But in the *Brahamna* text (SB 1 1 6 6, 1 7 1 2, 4 3 1 17) bearing upon this *mantra* we read, '*ise tvā iti sākhām ācchinatti, ūrje tvā ity anumarṣṭi*' On the authority of these injunctions contained in the above text each of two the parts of the given *mantra*, becomes a complete sentence, each one expression a complete idea (that of cutting and levelling respectively) This lends support to the veiw that the term '*artha*' in the preceding *Sutra* defining 'a sentence' stands for 'purpose', each of the complete sentences serving a distinct purpose and hence, regarded as a distinct sentenes

Another example where a single mantra is composed of two distinct sentences because its different parts are found, by their implication, to be meant for serving distinct purposes, is the mantra '*syonam te sadanam tasmin sida*'(MS 1 2 6 19)

(3) *The Principle of Elliptical Extension* (*Anusanga*)

In certain passages it is found that there are several sentences that stand in need of a certain word, or phrase, or clause, while the whole of the original text contains only one such word, or phrase or clause, in such case it would appear (—and it has been held as the *prima facie* view—) that the word or phrase or clause is to be construed and used along with only that one of the several sentences which happens to be nearest of it and the lacunæ in the other sentences are to be filled up by means of words of common parlance introduced by ourselves It is the possibility of this construction that this Principle precludes By this Principle, the word phrase or clause in question is to be used along with every one of the sentences,—provided that every one of these sentences, is of the same type and form The reason for this is that the intervention of a similar sentence dose not become an obstacle to Syntactical Connection As an example, we have the text—

(i) (a) '*ya te agney'aśaya tanurvarsisthā svahā*'

(b) '*yā te agne rajāśaya*

(c) *ya te agne harasaya*'.

In accordance with the Principle just stated the clause '*tanurvarsiṣṭhā svahā*' has to be construed with each of the three sentences (*a*), (*b*) and (*c*) and its

connection does not cease with (a) In this way the text in question is taken as three distinct sentences

(ii) In the above passage, (a portion from) the common clause to be connected with each of the three sentences, forms the principal clause in each sentence But the principle is equally applicable to cases where each of the sentences is complete in itself, but there are certain words that form a subordinate factor and which need a principal sentence with a verb with which it could be connected,—and the text contains more than one such sentence Thus in the passage—(a) *citpatis tvā punatu*—(b) *vakpatis tvā punātu* . (c) *devas tvā savitā punātu acchidrena pavitrena vasoh sūryasya raśmibhih*' (TS 1 2 1 2), the subordinate clause—'*acchidrena raśmibhih*—has to be taken with each of the three sentences (a), (b) and (c) ending with the verb '*punātu*'

(iii) Under JS 2 1 49 we have an exception to the above Says the *Sūtra* · "There should be no Elliptical Extension where there is intervention of unconnected words" For instance there is a text (a) *sam te vāyur vātena gacchantam* (b) *sam yajatrair angani* (c) *sam yajñapatir āśiṣā* (MS 1 2 15) Here the singular verb '*gacchantam*' as occurring in the sentence (a), cannot be construed with sentence (c), because the connection between these two has been interrupted by the sentence (b), which cannot be construed with *gacchantām* of the preceding sentence, as the plural noun '*angani*' in (b) would need the verb in the plural form—which would be *gacchantam* Thus then the connection between (a) and (c) is cut off by the intervening noun in the plural number Now until there is connection between (a) and (b) there can be none between (a) and (c) The intervention of a sentence which is not on par with the sentence preceding and following is a reason why it is not possible for the complementary word *gacchantam* to betake itself to the third sentence (c) For these reasons, the intervening sentence (b)—which needs a verb in the plural number—as also the third sentence (c) whose connection with the verb in the first sentence (a) is interrupted by the intervening sentence (b) have to be completed by the adding of words of common parlance

Group B (1) *The Principle of Śruti construction*

'When a verb and the case governed by it have a self evident meaning and thus form a complete and independent sentence it is called *Śruti*, no attempt should be made to strain or twist the meaning '[1]

The Mimamsakas generally use the word *Śruti* in a special sense They use the word when they intend to refer to a passage of the Vedas which clearly expresses its meaning and intention as soon as it is pronounced The *Śruti* is a text which requires no extrinsic aid to understand its meaning [2]

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1 K L SARKAR *Mimamsa Rules of Interpretation* p 99

2 Śabara on JS 3 3 14 *yah śabdasya śravaṇād eva viniyogah pratiyate sa śrautah ity ucyate, śravanam śrutih—Pārthasārathi—Śāstradipikā* p 299

The text used by the Bhāsya is 'aındryā gārhapatyam upatısṭhate' (TS 4 2 5 4)
—" By the mantra 'Aındrı' (addressed to Indra) he establishes the household fire'
Here the expression 'establishes the fire' is clear and explicit in meaning, that is
the meaning is manifest as soon as the expression is uttered Therefore it is a
Śrutı But how is it reasonable to worship the household fire by a mantra addressed
to Indra? So the opposite party suggests that instead of taking the word 'gārha
patya' in its plain and clear sense of 'household Fire God,' it is better to take it to
mean Indra, as Indra resembles the Fire God and is fit to be invoked by the Aındrı
mantra (kadācana etc) Jaimini (3 2 3 4) however, concludes that the passage
'aındrya garhapatyam etc' being a clear expression the above suggested construc
tion cannot prevail For 'Aındrı' is only a subordinate expression, it cannot
affect the meaning of injunctive expression which is clear on the face of it

Thus Śrutı construction which may otherwise be called literal construction is
a principle deprecating artificial construction, when there is really no need for it
The upshot of the above adhıkarana is there is a text in which there is no am
biguity as to the meaning of principal word and there is no doubt as to its intention,
but the idea of worshipping one God with a mantra addressed to another is not
consistent with reason Therefore the interpreter wants to get rid of this in
consistency, but a clearly expressed intention cannot be modified on account of any
unreasonableness Thus the Śrutı construction is a self evident one, about the
interpretation of which no argument or reasoning is necessary, which does not
necessitate the analysis of compound terms or the consideration of its etymology [1]

Roughly speaking the principle of Śrutı construction is identical with the
modern principle as laid down by Maxwell in the following "When the language
is not only plain but admits of but one meaning the task of interpretation can
hardly be said to arise It is not allowable, says Vattel, to interpret what has no
need of interpretation Such language best declares, without more, the intention
of the law giver, and is decisive of it Where by the use of clear and unequivocal
language, capable of only one meaning anything is enacted by the Legislature, it
must be enforced even though it be absurd or mischievous If the words go beyond
what was probably the intention effect must nevertheless given to them They
cannot be construed, contrary to their meaning as embracing or excluding cases
merely because no good reason appears why they should be excluded or embraced
However unjust arbitrary or inconvenient the intention conveyed may be, it
must receive its full effect When once the intention is plain it is not the province
of a court to scan its wisdom or policy' [2]

(2) *Preference of literal construction*

That construction is preferable which is nearer to the literal construction,

1 *yacchabda aha tad asmākaṁ pramānam*—Śabara quoted by SARKAR, '*Mimamsā Rules of Interpretation*'
2 MAXWELL, pp 4 5

even though it requires us to raise a valedictory (non injunctive) text to the position of a *vidhi* text

There is a passage 'They verily prosper who offer the night oblations' (PB 23 2 4) Is the opening clause of the passage to be interpreted as implying a *phala-vidhi* or to be relegated to the position of an *arthavāda* the real phala being *svarga*—the implied one for all such *vidhis*?[1] The *sutra* leading to the conclusion is—'The object is indicated by the principle of proximity' (JS 4 3 18)—which means while filling the lacuna what is nearer in form to a *Śruti* is to be presumed Now next to a *Śruti* (direct injunctive text) comes an *arthavāda* and next to it is *arthāpatti* (presumption) since the former has its basis in actual words of the passage itself while that latter has it in imagination Hence the apparent *arthavāda* passage is construed here as one enjoining the *phala*

(3) *Principle of Arthavāda*

In Vedic Texts which for all practical purposes contain ritual law every passage is not of the nature of an injunction There are certain passages which are of the nature of explanatory or parenthetical clauses These either praise the act enjoined deprecate the act forbidden given an illustration (sometimes from legends) of the prescribed *vidhi* or adduce some popular reason for the rite enjoined and are known by the term *arthavāda* These passages and the like must not be left out of consideration while treating the general injunctive passages The former type of passages are often found tacked on to passages of the latter type of which they form a sort of a brief comment Thus the *arthavāda* passages though not injunctive in themselves go along with the directly 'injunctive' passage (*vidhi*) in its vicinity and thus complete the 'injunction' (*pradhāna codanā*) of a rite

The *arthavada* passages appear in various forms and are apt to be confounded with regular injunctive texts (*vidhis*) The Mimamsā rules which prevent such confusion are, therefore very important

(1) Certain *Arthavada* passages closely resemble *vidhi* texts in the sense that they seem to lay down something not already known (*ajnātartha*) These are however, to be treated as *arthavadas* and not *vidhis* because it is through these that the Injunction' contained in the whole *vidhi* text becomes explicit If on the other hand they are treated as independent injunctions there would occur a serious flaw called a syntactical split —(*vakya bheda*)

To illustrate *audumabaro yupo bhavati urg vā udumbarah urk paśavah urjaivasma urjam pasun apnoti urjovarudhyai* —(TS 2 1 1 16) This passage contains two statements the first regarding the '*post* (*yupa*) made of Udumbara wood and the other regarding the reward for having made the post of Udumbara wood Now since the passage taken as a whole enjoins *for the first time* that the

1 See JS 4.3 15 16 (*viśvajit-nyāya*)

yupa is to be made of Udumbara nothing else can be said to have been prescribed in the passage or else it would be a *vakya bheda* The apparent *phala vidhi* serves here only to give an obligatory force to the first clause (ending with '*bhavati*) which is assertive in nature and hence it has no indpendent existence as a (*phala*) *vidhi* —(JS 1 2 19 25)

(2) Another illustration is given in JS 1 2 26 30 This *adhikarana* lays down that when there is a statement of a 'reason (*hetu*) why a particular rite is enjoined in a *vidhi* text the statement (of the reason) should not be taken as an essential part of the *vidhi* it should be looked upon as only an *arthavada* The illustrative text is *śurpena juhoti tena hy annam kriyate* ' (cf TB and ŚB) In the absence of any *direct statement* (*Śruti*) of the reward (*viz* food) the latter clause of the above passage should be treated as an *arthavada* and not a *vidhi*

The *arthavada* passages appear in the Vedic Texts in numerous forms giving rise to a number of complicated questions regarding their syntactical interpreta tion Jaimini composed as many as sixty four *sutras* and eleven *adhikaranas*[1] in which he exhaustively explains all the principal types in which the *arthavada* texts appear in Vedic Texts

The *arthavada* passages selected by Śabara may be broadly divided into two classes

(i) Commendatory—Passages that glorify the enjoined act or deprecate the prohibited act (*Vide* JS 1 2 7) Under this class also come the passages that explain the efficacy of the *vidhi* in question with the help of a metaphor [2] or by pointing its superiority over other similar rites [3] etc [4]

(ii) Legendary—Passages that narrate a fable or a legend in support of the main injunction in the context [5]

(4) *Subordinates merge in the principal*

When a number of particular clauses collectively reproduce the purpose of a general clause the particular clauses are not to be each separately reckoned as in dependent *vidhi* All of them taken together form a whole *vidhi* proposition the subordinates being relegated to the position of *arthavada* This principle has been explained by Jaimini by referring to the following Vedic Texts

vaiśvanaram dvadaśakapalam nirvapet putre jate yad aṣṭakapala bhavati gayatryaivainam brahmavarcasena punati yan navakapālo bhavati yad

1 JS (*adhi*) 1 2 1 4 1 4 13 3 4 1 4 3 1 6 7 12 10 8 2 10 8 4 5
2 JS 1.4 23[a] 23[e] etc
3 *Vide* JS 10 8 7 3 4 1
4 *Vide* JS 10 8 5 8 which give passages of the type of *paryudasa* (except on) and yet are treated as mere *arthavādas*
5 JS 1 2 1

daśakapalo , *yad ekadaśakapalo* , *yad dvādaśakapālo bhavati jagaty evāsmin paśun dadhāti yasmin jata etam iṣṭim nirvapati* (TS 2 2 5)

It will be seen that this passage begins with a clause requiring cakes to be prepared on twelve potsherds and ends with a like clause The intermediate clauses merely show the result of using 8, 9, 10 and 11 potsherds respectively These statements are not to be taken each as a separate *vidhi*, but merely as ex plaining the use of the twelve potsherds and the importance of them twelve being the number enjoined [1]

It will be interesting to note that this Mimāmsa principle corresponds to a principle of our modern law To quote the words of K L Sarkar, " In our Penal Code we have the provision that when a man is found guilty of an offence which consists of several parts, each of which itself is an offence, the man is to be punished for the principle offence only ' [2]

Group C (1) *Mutually unconnected clauses*

A subsidiary clause (*guna vakya*) is not to be taken as subsidiary to another subsidiary clause because both are equally subsidiary to the main purpose and are thus co ordinates [3] Śabara shortly explains this maxim thus He refers to the two rites ' *agnyadheya* ' (' establishing the sacred fire ') and ' *pavamana offerings* ' It has been pointed out that the former is not subordinate (*anga*) to the former Both subserve the one object *viz* the sacred fire, and through it the *Darśa purnamasa* and other sacrifices Now, there is a Vedic Text to the effect Vessels made of the wood of *Varana* and of the *Vaikankata* trees are declared fit to serve the pur pose of sacrifices But the *Varana* is not to be used for making ' *homa* ' the *Vaikankata* is to be used in ' *homa* These vessels are thus subsidiaries of the sacrifices But the directions prescribed in above Vedic Text regarding the use of the *Varana* and *Vaikankata* wood, are in the nature of general clauses One of them does not stand in a subordinate relation to the other Hence each of them is to be applied according to circumstances The *Vaikankata* vessel being suitable to *yagas* with *homa* is to be applied to such *yagas* and the *Varana* vessel being unsuited to such *yagas* is not to be applied to them If on the other hand one of the directions were subordinate to the other, both of the vessels would go together But as the case stands both the vessels stand as co ordinates and serve in their own way

(2) *Mutually connected clauses*

When from the context it appears that a subsidiary clause (*guna vakya*) is

1 Compare also the *Nivita* passage (TS 2 5 11) in which the statements in a series cul minate in an injunction Those which are only introductory to the injunct on are to be treated as an *arthavada* since all those subordinate statements merge into the main *vidhi* of *upavita*

2 *The Mimamsa Rules of Interpretation* p 300

3 *Mitho s ambandha nyaya* JS 3 1 22

reciprocally connected with a particular sub diary injunction (*guna vidhi*) it is to be taken as restricted to that subsidiary injunction [1]

This *nyaya* is a converse of the preceding one The sūtra here says 'sub ordinate matters are connected with each other, *when they do not relate to the general purpose* The previous *nyaya* on the other hand referred to subordinate clauses of *general* nature *relating to the ultimate purpose* Thus, these two *nyayas*, between them explain when two given *gunavadas* (subordinate statements) go together and when they do not

This *nyaya* is based on the following text "They recite the *Vartraghni* verses on the full moon day, and the *Vrdhanvati* verses on the new moon day' (TS 2 5 2 5) The *Vartraghni* and '*vrdhanvati*' *anuvakyas* are laid down in connection with the act where there are two *anuvakyas* to be used At the Primary sacrifice (*Darśa* or *Purnamasa*) however there is only one *anuvakya* hence the present *anuvakyas* cannot be used On the other hand two *anuvakyas* are already known as belonging to the *Ājyabhagas*—the subsidiary offerings Thus there being mutual expectancy (*parasparakanksa*) the two *ajyabhagas* and the two above *anuvakyas* are linked together and the latter are restricted to the former

(3) *The Principal and the Subordinate Texts*

When there is an isolated passage which is not complete and requires to be attached to something else it must be read into the texts regarding the intended main object and thus made subordinate to it [2]

The Vedic Text referred to is (A) *yadagneyo stakapalo* (TS 2 6 3 3) (B) *agharam agharayati* (TS 2 5 11 6)

The passages under A prescribe certain acts (such as '*agneya*' etc) which are connected with the reward *svarga*' The other set of passages under B' enjoins certain acts but they are incomplete not mentioning the time the *phala* and such other details Under these circumstancse the *aghara* and other acts spoken of under B in close proximity to the other acts (prescribed under 'A) come to be regarded as direct auxilliaries to those acts [3]

(4) *The Principle of Connection and Disconnection*

The same thing may be used to serve a subordinate purpose and again to serve a principal purpose accordingly as it pertains to a compulsory or a contingent act [4] The Vedic Texts concerned are '*dadhna juhoti* in connection with

1 *Vārtraghnī nyāya* or *Mithassambandha nyaya* JS 3 11 23
2 *Ingāngi nyāya* JS 2 2 3 8
3 *Vide* also JS 2 1 6
4 *Samyogaprthaktva nyaya* JS 4 3 5

'*agnihotra*,' and '*dadhna indriyakamasya juhuyat*' In the former case there is connection of curds with all '*homa*' expressed by the sentence while in the other there is disconnection of curds from all '*homa*' except the one performed for the sake of 'efficient sense organs' expressed by the second passage Thus the two injunctions are entirely distinct though the accessory is the same In the first passage the injunction of the accessory is for the subordinate purpose *viz* '*homa*' (since the main purpose is *svarga* which is to be achieved through '*homa*') while in the latter the accessory is prescribed for the direct achievement of the reward *viz* efficient sense organs

(5) *The Principle of the General and the Particular Rule*

When there are two rules on the same subject one general and the other particular, the particular rule prevails [1]

There is a Vedic text that *Agnisomiya* animal shall be sacrificed [2] This leaves it open to the sacrificer to sacrifice any animal So the objector insists that you can sacrifice any animal *i e* any quadruped But the author argues to establish that this general injunction is purposely limited by the specific *mantra* —'*agnaye chagasya vapaya medason ubruhi*—which accompanies the offering and points to the goat as the proper animal for sacrifice

Group D (1) The *Kalanja nyaya*[3]

A general prohibitive text is to be understood not only as prohibiting an act but also the tendency, intention or attempt to do it

By prohibition (*Nisedha*) we understand turning off man from some action for the purpose of sentences of prohibition lies exclusively in their turning away from actions which would be cause of some disadvantage In a case of prohibition not only the particular external act is prohibited but the very intention of it which is an evil Jaimini lays down the principle as In a case of prohibition one should abstain from the very idea of the act prohibited and there ought to be no trans gression of the injunction in any way

Thus this class of *Nisedha vidhis* is to be interpreted most comprehensively It is not altogether without any reason why it is so done It should be remembered that the *Nisedha vidhis* dealt with by the Mimamsakas relate generally to *Puru sadharmas*[4] (duties of religious and moral character) *na kalanjam bhaksayet nanrtam vadet na hinsyāt*' are the examples of *Nisedha vidhis* given in the Bhasya The later Mimamsa writers actually state that *Pratisedha* is generally directed against some particular vicious tendencies in man In such a view of it the Principle of construing the *Pratisedha* comprehensively cannot be said to be improper

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1 JS (*Adhi*) 6 8 10
2 See KS 24 7
3 *Adhi* 6 2 5
4 The word *Purusartha* is expressly mentioned in JS 6 2 20

This enlarging interpretation of the *Nisedha vidhis*[1] has been carried so far that a prohibited thing cannot be used even as a substitute—in combination with another or alone—for another thing[2]

(2) *Conflicting injunctions*

Where one and the same thing is once enjoined and then prohibited it is a case of direct conflict and there cannot be any attempt to reconcile them since both texts are equally authoritative In such a case option to follow one or the other rule is the only course left[3]

There is the proposition 'Take the *sodasi* vessel at the dead of night' Against this there is the text 'Do not take the *sodasi* vessel at the dead of night' There is an entire conflict and hence option is to be resorted to It should be noted here that such option is allowed only when the conflict is entire If it is partial to any degree then it will be interpreted as a *Paryudasa*[4] (Exception) which does not affect the essence of the first (positive) proposition

(3) *Paryudasa*

When the leading clause of a passage enjoins a certain act and there is a prohibition of it under certain circumstances the prohibition is to be taken as a legitimate exception (*Paryudasa*)[5]

The example given by Jaimini is the text *yajatisu* '*ye yajamaham karoti nanuyajesu*' Here is a case where the negation (*i e* the second clause) does not express an absolute prohibition (*pratisedha*) but merely a qualified prohibition The leading clause contains the general injunction for the performance of a certain act *viz* uttering certain words in a certain rite —with a clause added to it prohibiting that act in a part of the same rite This prohibition is a '*paryudasa*'—an exception as we understand the term

The above rules bearing the topic of conflicting texts make it amply clear that option is the result where the contradiction cannot possibly be explained away It cannot be legitimate except as a last resort Where one of the two texts is a *Paryudasa* or where they are referable to different sets of circumstances the necessity of option does not rise A later Mimamsaka Laugaksibhaskara however further intimates that where by construing the prohibition as absolute one would be forced to the use of option the prohibition should be construed if possible as a *Paryudasa* only For instance in the case of the text *neksetodyantam adityam* etc (Manu) As this is stated to be in fulfilment of a vow it is a self made rule only applicable when the vow is made Therefore it is a *Paryudasa*

1 *Mimamsa Nyaya prakaśa* and *Vidhi rasāyana* p 123
2 *Adhi* 6 3 6
3 *sodaśi nyāya* JS 10 8 16
4 See next *nyaya*
5 JS 10 8 1 *Paryudasādhikarana*

CHAPTER IV

NEW LIGHT THROWN ON THE INSTITUTION OF SACRIFICE BY THE MIMĀMSĀ ŚĀSTRA

SECTION I

The sacrificial performances which the Mimāmsakas regard as the chief feature of *Dharma*, have been looked upon as an Institution The subject of the Mimāmsa Śastra is the entire Institution of Sacrifice and hence the discussions which form the subject matter of the Mimāmsā texts are not restricted to any particular Vedic school or *śakha*

The term Dharma in common usage denotes such acts as '*yaga*' (sacrifice proper to a Deity), '*homa*' (pouring of libations into Fire or Water), and '*dana*' (making gift) 'Offering' is common to all these acts which has been defined as setting aside of one's ownership over the thing offered and the bringing about of the ownership of another person (Śabara on JS 4 2 27)

The main classification of sacrifices (*yagas*) is on the basis of the substance offered On this basis they have been classified under the following heads

1 *Isṭis* —These consist of offering of milk, butter, rice, barley and other grains They are made by the *yajamana* accompanied by his wife helped by four officiating priests The '*prakrti*' or archetype of the *Isṭi*[1] class is the composite *Darsapūrnamasa* sacrifice having the following six '*vikrtis*' or ectypes *agnyadhāna agnihotra, agrayanesti, caturmasya, paśubanadha,* and *sautramani*

2 *Pakayajñas*—These are offered in the Domestic Fire (*Gṛhyagni*), not in the Fire consecrated by *Agnyadhana* There are in all seven forms (*samsthas*) of the *Pākayajnas* (i) the five *Mahayajnas*, (ii) the *Astakas*, (iii) the *Parvana Śrāddha* (iv) the *Śravani* (v) the *Āgrahayani*, (vi) the *Caitri*, and (vii) the *Āśvayuji* Consisting of the offering of milk butter, and grains these are as much *Haviryajnas* as the *Darsapurnamasa* and others mentioned above, yet they are placed in a separate class apart from the *Isṭis* on the ground that they have been dealt with in *Grhya*—not *Śrauta*—*Sutras*

3 *Somayajñas*—This class of sacrifices consists of offerings of *Soma* juice The archetype is the *Jyotistoma* (also loosely known by the name *Agnisṭoma*)[2] The seven forms of this class are (i) *Agniṣṭoma* (the archetype), (ii) *Atyagnisṭoma*,

1 For a detailed and exhaustive description of these *istis* see KANE s *History of Dharmaśastra*, Vol II

2 On the confusion regarding these two names see Śabara on JS (tr p 941) For exhaustive descriptions of *Iṣṭis Pākayajnas* and *Somayajnas* see KANE s *History of Dharmaśāstra* Vol II, part 2

(iii) *Ukthya*, (iv) *Sodaśin*, (v) *Vajapeya*, (vi) *Atirātra*, and (vii) *Aprtoyama* All
these latter six have been also called '*ekaha*', so called because they last for *one*
day only There are, moreover, other *Soma* sacrifices—which also have the
Jyotistoma for their archetype—that last from two to twelve days, and these
are called '*ahina*,' *e g* '*Dvadasāha*' Besides these,[1] there are '*satras*'—'sacri
ficial sessions' that last more than twelve days and are performed by several
'sacrificers' (generally seventeen) in combination Almost all *Soma* sacrifices
involve the killing of an animal (which must be a goat, according to JS 10 2 69),
hence the older writers have included the *pasu* sacrifices under '*Soma*' Later
writers[2] appear to make some sort of a distinction between them, but this classi
fication is not scientific [3]

The performance of sacrifice has been treated as repaying of debt—*devarna*—
oné of the three 'debts' with which a man is born [4] *Agnihotra*—and *Darśa*
pūrnamāsa are the two compulsory and lifelong acts for every *dvija* These two
acts have been enjoined to be performed 'throughout one's life' But this does
not mean that the performance is to be carried on incessantly and cotinuously All
that is meant is that the acts connected with the *Agnihotra* should be performed
every day at the prescribed times viz every morning and every evening Similarly
the *Darśapūrnamāsa* rites are to be repeated on every Moonless and Full Moon day [5]

It is to be noted here that difference of the Vedic *śākhā* is not accepted as a
ground for differentiation of sacrificial acts for instance, the *Agnihotra* is found
enjoined by a text occurring in the *Kathaka* recensions with certain details as well
as in other Vedic recensions such as Taittiriya with slightly different details
Under these circumstances Mimamsā concludes that the act enjoined in all these
texts is one and the same [6] because there is no difference in connection with the
purpose (*phala*), general form connection with *apurva* or in Name

Sacrificer

The first thing necessary regarding the performance of a sacrifice is the *desire*
for the *phala* on the part of the performer [7] The next point is that the 'Performer'
(*yajamana*) should be a *human* being as it only a human being who can carry out
the entire details of the prescribed act Beings lower than the human are not so
entitled, because they are not able to carry out the details of the sacrifice in their
entirety [8]

Śabara then discusses the topic (under the same sūtra) whether Deities are so
entitled and concludes that they are not because apart from themselves, there are

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1 Regarding the point that the *satras* form a separate class distinct from '*ahina*,' see Śabara on JS 10 6 61-67 and 8 2.24-28

2 Vide *Śrautapadārthanirvacana*

3 There is no authority for this distinction either in SB or KSS Vide also KANE *History of Dharma Śāstra* Vol II

4 Vide TS (6 3 10 5) and JS 6 2 31

5 JS 2 4 1 and 6 2 23 28

6 JS 2 4 9 ff

7 JS 6 1.3

8 JS 6 1.5

no other Deities to whom they could offer sacrifices,—and there can be no offering to one's own self. Nor are the sages (*Gotra ṛṣis*) entitled to the performance of sacrifices—says Śabara, because they can have no *Gotra*. *Bhṛgu* and other sages cannot belong to these same *Bhṛgu* and other *Gotras*, since they themselves are the founders of the *Gotra* [1]

It is interesting to note the controversy regarding the capacity of Deities to *Brahmajñāna* given by Bādarāyana is *Brahma Sūtra* (1.3 8-33). We are told there (sū 31) that they are not entitled to it according to Jaimini, but according to Bādarāyana they are entitled. Śaṅkarācārya holds the view that Deities are *embodied beings* and that though it may be granted that they are not entitled to the various '*upasanās*' (forms of worship and meditation) prescribed in the Vedas, yet there is no justification for denying their *adhikāra* to *Brahmajñana*, pure and simple

Are Women entitled to perform Sacrifices?

JS 6.1 8 clearly states that in the injunctions enjoining the performance of a sacrifice, there is no ground for distinction between male and female. This view it is said has been sponsored by Bādarāyaṇa

Jaimini discusses (in seven *sūtras*) the moot question of 'equal rights' of man and woman so far as the performance of the sacrifice is concerned. The argument against woman's right is that she possesses no wealth Whatever she has or she earns belongs to her husband [2] The answer to this argument is · The desire for results (*svargakāma*) is equally present in woman also, and hence there is nothing in Vedic injunctions (the final authority on Dharma) that goes against her right to perform the ritual that brings out the desired result. As regards the possession of wealth, there are Vedic indications and texts as well to prove that a woman has a right to own property '*patnī vai pārināyyasyeṣṭe*' (TS 6 2.1.1) and '*dharme cārthe ca kāme ca nāticaritavyā*' are the texts in view of the above statement. All that Manu's declaration means is that 'the wife should not behave as if she were independent of her husband.'[3]

1. Śabara on JS 6 1.5 Kumarila accepts these views, but Pārthasārathi (in *Tantraratna*) modifies them thus Since Time is beginningless, remarks Pārthasārathi, the 'present' set of the *Gotra ṛṣis* had its exact counterpart in earlier *Kalpa*, and those earlier would be the *Gotra* of the 'present' sages. Hence there is nothing to prevent *ṛṣis* being entitled to the performance of sacrifices The reasoning regarding the Deities should be taken to refer to those philosophers according to whom Deities are real material entities. For the Mīmāmsaka, Deities exist only in the form of words, they have a purely verbal existence

2. Manu 8.416

3. Śabara on JS 6 1 14

One additional argument against woman's right is that like other commodities, there is 'buying' and 'selling' of a woman referred to in the *Ārṣa* form of marriage (Manu and Vasiṣṭha D.Sū) and hence as a slave she has no right to property Jaimini in the spirit of a social reformer interprets the passage in a plausible manner and does away with the hideous idea of 'a sale' behind that 'ancient' or 'primitive' (*ārṣa*) form of marriage Marriage, says Jaimini, is a purely religious function and hence the 'sale' spoken of is not a 'sale' in the ordinary sense of the term (JS 6.1 15) An article is said to be 'sold' only when the price is a fluctuating factor —sometimes more sometimes less. In the case of the *ārṣa* marriage, however, the so-called 'price' is a fixed item—a pair of cows for the girl, irrespective of her being handsome or otherwise (Śabara on JS 6 1 15).

It has been thus proved that the man and the woman both possess property and therefore equally entitled to perform sacrifice The next question is—Is the man alone or the woman alone, entitled to perform sacrifices? Or both are to perform them only jointly? The established conclusion on this point is · Though both, the man and his wife possess property, their action should be joint, because there are Vedic statements to that effect,[1] *e g* '*dharme cārthe ca kāme ca nāticaritavyā*,' '*saha dharm'onusṭhātavyah*' etc Again, a number of special ritualistic details have been prescribed in course of sacrifices like *Darśapurnamāsa*, for the *yajamāna patnī* who is therefore indispensable in such cases The performances of such sacrifices would be defective if either the man or his wife did not participate in it

Regarding the exact scope of the functions of the wife in a sacrificial performance, Jaimini concludes To the wife appertain only such functions as are specifically laid down for her She has to do also the 'invoking of blessings' The reason given for all this distinction is that the wife does not stand on the same footing (*atulyatvat*) as the husband[2] From the above statement, this 'inequality' would appear to be in reference to the fact that there are some details that can be performed by the man alone, and others again that can be performed by wife alone Jaimini's *sutra* does not make any mention of the woman being not entitled to the *study of the Veda* The commentators however, from Śabara downwards, have explained the 'inequality' of the *sutra* to mean that 'the husband is a male and hence learned in the Veda while the wife is a female and hence not so learned'[3] Kumārila goes a step further and offers a different interpretation of the word '*āsih*' (Invoking of blessing) in the *sūtra* so as to suit the above Bhāsya view '*āsih*' he takes in the sense of '*samskāras* such as annointing, applying collyrium to the eyes and so forth'[4] This is obviously unwarranted twisting of the meaning of the term!

'initiated' into Vedic study, and hence not having acquired the learning requisite for sacrificial performances, the *Śūdra* is regarded as unfit for performing sacrifices Badarāyana in his *Vedanta sutra* agrees with this view. There was, however, one Bādari, an important teacher whom Jaimini often refers to in his *sūtras*, who boldly points out that 'the texts quoted in support of the statement that the *Śūdra* is not entitled to the performance of sacrifices, is only a contingent (*nimittartha*) one, hence all castes should be equally entitled to perform sacrifices[1] This view is sufficient to indicate that there was a band of scholars even in those ancient times, who fought for the 'equal rights' of the *Śūdras* who were gradually being assimlated into the fold of the Vaidika people[2] Bādari perhaps meant that the non connection of the *Śudra* with '*agnyādhana*' is only an *ex silentio* argument which is not sufficient to prove that *Śudra* is to be totally denied the privilege of performing Vedic sacrifices Bādari, thus may be looked upon as the prototype of the modern '*Dharma parivartanavadi Pandits*''

There are two exceptions to the general exclusion of *Śūdra* from the performance of sacrifices

(*a*) The Vedic Text laying down the Fire installation for the three higher castes, also prescribes it alongside for the *Rathakara* to be done 'during the rains' Now who is this *Rathakara*?[3] A *Saudhanvana* (of a mixed caste) slightly inferior to the three higher castes is popularly known as a *Rathakara* This *Rathakāra*, though entitled to perform *agnyādhana* cannot perform any other sacrifices, since he is not allowed to study the Veda without the knowledge of which further sacrifices cannot be performed This privilege of a *Rathakara* consequently comes to be only nominal Karka on KŚ (1 11 12) remarks that the *agnyadhana* by this Rathakara is only for the purpose of purification (*samskara*) (not for that of sacrificial performances)

(*b*) Similarly there is an injunction 'This *Raudra* sacrifice should be performed for the *Nisada sthapati*'[4] The question arises in regard to the exact signification of the compound word *Nisada sthapati* Does it stand for the 'Chief or King of the *Nisadas*'?—or for the King who is himself a *Niṣada*? In the former case, there is no difficulty, as the chief' may belong to one of the three higher castes and hence fully entitled to the performance of the *Raudra* and other sacrifices In the latter case however, the 'chief' being himself a *Nisada* would not be a member of any of the three higher castes and hence not entitled to the performance of the *Raudra* or any other sacrifices

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1 JS 6 1 27

2 The concessions given to *Rathakara* and the *Niṣadasthapati* are sufficient indications of the Śudra element being assimilated

3 The etymological meaning chariot maker is set aside by the current meaning of the word *Vide* Rule No 1 in Chap 3

4 Apś

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1 JS 6 1 27

2 The concessions given to *Rathakara* and the *Nisadasthapati* are sufficient indications of the Śudra element being assimilated

3 The etymological meaning chariot maker' is set aside by the current meaning of the word *Vide* Rule No 1 in Chap 3

4 Apś

Jaimini's conclusion on this question is that the word stands for the Chief who is himself a Nisāda, because such is the direct signification of the compound[1] This Nisāda is a mixed caste Though he is devoid of Vedic learning, yet, in view of the above direct injunction, we have to take it that he is to learn up the texts for the occasion, needed for the performance of that sacrifice This man, however, has to perform the sacrifice in the Fire consecrated for the occasion as in his case there cannot be the regularly installed Fire of the *Agnihotra*, nor the *Upanayana Fire*[2]

Capacity for the Performance of Sacrifices

The question as to who is entitled to the performance of sacrifices leads on to the ability or capacity to perform them In this connection we have to consider the chances of a man completing the undertaken sacrifice under certain circumstances

Jaimini first discusses the general incapacitating circumstances *viz* (*i*) Physical disability and (*ii*) Want of necessary wealth

(*i*) Regarding the case of a man with bodily defect it has been concluded that a person with such defect is not necessarily excluded from sacrifices, as it is always possible that the man may become cured of the defect[3] But if the bodily defect is one that is congenital or in any way incurable, then the man is *not* entitled to perform sacrifices[4]

The view of later Mimāmsakas *e g* Madhvācarya, is that it is only the '*kamya*' sacrifices to which such men are not entitled They *are* entitled to perform the compulsory and contingent (*naimittika*) sacrifices[5]

(*ii*) Regarding the case of the man without wealth the *Siddhanta* is that the possession of wealth is not a pre requisite It is not right that a man without wealth should not be entitled to perform sacrifices because the possession of wealth is a variable factor No one is 'devoid of wealth' by birth There are always ways and means whereby even a poor man can become wealthy, so the 'possession of wealth' can always be brought about as need arises[6]

In regard to the performance of the compulsory and life long acts, such as the *Agnihotra* and the *Darśapurnamasa* it has been held that in case one is not *capable* of performing the act with all its details and subsidiaries, he need perform the Principal ('*Pradhana*') act only in full and may omit the subsidiary details

1 JS 6 1 51 The expression is to be dissolved as a *Karmadharaya* and not a *Tatpuruṣa* compound For the perference of the former *vide* Chap 3 *Cf* KŚ 1 3 12

2 *Vide* JS 6 8 20 21 and Śabara thereon

3 JS 6 1 41

4 JS 6 1 42

5 The question as to who is entitled to perform sacrifices and his capacity for the same has been dealt with systematically and more exhaustively by Katyāyana in his Ś sutra 1 3 12 Also *vide* ŚB 1 1, 2 13 6 5 2 10 6 6 4 17

6 *Vide* JS 6 1 39 40 and Śabara thereon

(*Anga*) —but only in case he is absolutely and really incapable, beyond all help [1] This, however, applies only to the compulsory (*nitya*) acts In the case of the '*Kamya*' acts, the entire procedure has to be gone through scrupulously, as the omission of the slightest detail would make the action defective and hence unable to bring about the desired result'[2]

The capacity or ability to perform a sacrifice turns also upon the ability to secure the proper materials and things necessary for the performance In connection with the materials, it has been held that in case the material prepared for the offering becomes spoilt or otherwise rendered unfit for use,—even in the middle of the performance,—substitute material prescribed by the Vedic Texts can be used When a prescribed substitute is available and is used in course of the act, the performance cannot be regarded as spoilt in any way [3]

The above discussion regarding the capacity of the Performer can be best summed up in the following words from the Bhasya itself '*arthi*[4] (one who is desirous of the result) *samartha*[5] (one who is fit—physically and monetarily) and *vidwān*[6] (one who knows the process) is entitled to perform Vedic sacrifices'

SECTION II

Having discussed the Mimāmsa stand point with regard to the Vedic Sacrifice as an Institution we pass on to consider the principles of systematising the s cattered details of different sacrifices and the detailed *procedure* of the ritualistic minutiæ that is common to every sacrificial performance noting the different views if any, held by the *Śrauta Sutras*

Apūrva

Dharma according to Mimâmsa is constituted of sacrificial performances The act of sacrifice itself cannot and does not continue to exist after it has itself been accomplished How then the 'desired result' ('*phala*') comes about? If the sacrificial act were to perish without bringing into existing something else, the '*phala* would never come about From this it follows that the sacrificial act does bring about something—some Potency—which continues to exist and operate till the final Result (*phala*) is accomplished This Potency brought into existence by the perishable Act is known as '*apurva*' or 'Transcendental Effect [7] In all simple sacrifices there is a single '*apurva*' bringing about a single Result *viz* the desired '*phala*' But there are certain elaborate sacrifices being made up of a

1 JS 6 3 1 7
2 JS 6 3 8 10
3 JS 6 3 11 17 For the detailed rules regarding substitutes see the Third Section of this chapter *Cf* KŚ 1
4 JS 6 1.27
5 JS 6 1.35 36
6 JS 6 1 51 (35 37) also see JS 3 8 18 and Śabara on it
7 Vide Śabara on JS 2 1 5

number of subsidiary sacrificial acts Each of these subsidiary minor acts brings about an '*apūrva*' of its own All these *apurvas* combine to produce the final '*phalapūrva*' which leads to the '*phala*' directly

The next question is—What is the particular word in the Injunctive text to which the '*apūrva*' resulting from the enjoined act is related? The word to which this '*apūrva*' is related must be something that is yet to *to be accomplished*, and as such stands in need of such '*apurva*' as would help in its accomplishment It is only *verbs* (and not *nouns*) that are found to be expressive of what does not already exist at the time, but has got *to be accomplished* with the help of certain agencies And inasmuch as the '*apurva*' is also something yet *to be accomplished*, it stands to reason that it should be related to the *verb*. Every verb in an Injunctive Sentence is found to be made up of verbal root and the Injunctive affix This affix denotes what is known as '*vidhi*' or '*bhāvanā*' which stands for the activity of the Agent towards bringing into existence what has to come into existence *i e* the '*apurva*'[1]

Main Division of Acts

Having established the general law that every act enjoined in the Veda brings about an *apurva* Jaimini proceeds to note certain exceptions, which lead to the division of Acts into Primary and Subsidiary Every Act is related to some material substance (*dravya*) hence this substance has been regarded as serving the visible purpose of accomplishing the Act (*kriya*) In certain cases, the act mentioned turns upon itself and imparts an aid to the *dravya e g* in the case of the act of *avahanana* which serves to clean the *dravya*—corn, —while in some cases, the Act (*kriya*) rests upon itself entirely its sole purpose being its own fulfilment *e g* a Yāga Performance In this latter case when the Agent finds no visible purpose to be served he has to assume an '*apurva*' Where on the other hand the Act is found to serve distinctly *visible* purpose (*e g* in the former instance) there can be no justification for assuming any *apurva* From the above distinction it follows that—those acts that are not meant to be productive of material substance (*dravya*) are 'Primary Acts' because the material substance is a subordinate factor[2] On the other hand those Acts that are meant to be productive of a material substance (*dravya*) are to be regarded as 'Subsidiary' because in regard to these the substance is the dominant fatcor[3] To this latter class belong all such acts as the consecration of the sacrificial fire the appointment of Priests, the thrashing of the corn and so forth[4] Thus it is the Primary Acts only that *directly* lead to the '*apūrva*,' the Subsidiary Acts only help the Primary

1 Śabara on JS 2 1 1 5
2 JS 2 1 7
3 JS 2 1 8
4 It should be noted that this distinction of Acts into Primary (*Pradhana*) and Subsidiary (*Guna*) is quite different from the subject of *Anga* (Auxiliary) and *Angin* (Principal) the former distinction is applicable to *Acts alone* while the latter is relationship between Acts on the one hand and substances (*dravay*) Qualities (*guna*) and Embellishments (*samskaras*) on the other —*Vide* JS 3 1 1 ff

It will be seen from above that the verb denoting the *Primary Act*, alone brings about and hence is connected with an *apūrva*

In this connection another question may be raised as to whether Verbs are always injunctive of action—Primary or Subsidiary,—or sometimes they serve other purposes also? The *Siddhānta* is that in many cases, where the Verb cannot, under the peculiar circumstances, enjoin an Act, it has to be regarded as merely assertive or declaratory For instance, the verbs in most of the *Mantra*-texts are merely *assertive, not injunctive*, as they only reiterate what has been enjoined in regular *Brahmana* texts [1]

Grounds of Differentiation among Acts

In order to consider what enjoined Acts are Primary and what are Secondary, it is necessary to consider how Acts are differentiated In other words, we now turn our attention to the means by which we ascertain the *difference* or *non-difference* among Acts [2]

Jaimini has cited six means of such differentiation

(*i*) Differentiation by *different words*

When there is a different word enjoining an Act, it should be treated as a different Act because of its special equipment [3] There are such texts as (*a*) One should sacrifice with Soma, (*b*) One should pour the libation into Fire, and (*c*) Give gold to Ātreya Here we have three sentences containing three different verbs, denoting Acts Unless there be reasons to the contrary, these three Acts must be different since each has its own equipment of accessories

(*ii*) Differentiation by *Repetition*

In a case where the same verb is used several times, the Repetition of one and the same word should indicate difference among Acts,—because if one and the same Act were meant to be enjoined, then there would be no point in repeating the verb a number of times [4] For example,—in the texts—'*samidho yajati*,' '*tanunapātam yajati*,' '*ido yajati*,' *barhir yajati*,' '*svahakaram yajati*' (TS 2 6 1 1-2) where the same verb '*yajati*' has been repeated five times Hence the texts should be taken as laying down five different sacrifices

(*iii*) Differentiation by *Number*

The texts 'one sacrifices seventeen animals dedicated to *Prajāpati*'—lays down seventeen distinct acts constituting one main sacrifice [5]

1 The Mimamsakas have classified the Acts in many other ways Vide *Mimāmsabalaprakaśa* I (*i*) *Positive i e the Performance of an Act* (*ii*) Negative i e Avoidance of an Act II (*i*) *Nitya* (*ii*) *Naimittika* and (*iii*) *Kāmya* III (*i*) *Kratvartha* (*ii*) *Purusārtha*
2 JS 2 2 1
3 *Vide* MM Jha *Pūrva Mimāmsa in its Sources* pp 268 ff
4 JS 2 2 2
5 JS 2 2 21

(iv) Differentiation by *Accessory details*—such as the Deity, the substance (*dravya*) to be offered and so on When a substance is prescribed to be offered to a Deity other than the one gone before, it becomes a differentiator of the Acts[1] *E g* the text 'when curd is put into hot milk, the milk becomes turned into curdled solids, called '*amiksa*' which is offered to Visvedevas,—and the liquid, the skimmed milk is offered to the Vajins'[2]—is taken as laying down two distinct offerings

(v) Differentiation by the *Name*

The Name—the slight change in the Name also differentiates Acts as it occurs in the very first passage enjoining that Act,[3] *e g* the text, '*Athaisa jyotih, viśva jyotih, athaisa sarvajyotih*'—is taken as mentioning three different acts of those different names

(vi) Differentiation by *Context*

We have the injunction of the compulsory daily *Agnihotra* in the text 'one should offer the *Agnihotra*' and in a different section of the Veda we have another text enjoining the performance of the *Agnihotra* 'for a month' In this case Jaimini concludes[4] that since the context is different, the purpose must be different So the monthly *Agnihotra* laid down in the second context must be different from the daily *Agnihotra* laid down in the former text

It is to be specially noted that though difference of context differentiates Acts difference of the Veda *Śakha* is not accepted as a ground for differentiation Thus, for instance *Agnihotra* is found enjoined by the texts occurring in Kāṭhaka Taittiriya, Maitrayaniya Recensions Are these to be treated as different Acts? The conclusion is that the Act enjoined in all these texts is one and the same *Agnihotra*,—because there is no difference in purpose, in form, in injunction or in Name[5]

'Principal' *and* *Auxiliary*

The proper understandung of the details of the sacrificial procedure is dependent on the idea of 'principal' (*angin*) character or 'auxiliary' (*anga*) character of things concerned Every one of the Acts prescribed in the Veda cannot be said self contained and independent by itself in bringing about the '*apurva*' Some of them auxiliary and subserve the purpose of some others Again, it is not only Acts that are so 'subservient' or 'auxiliary' but also Substances (*dravya*) their 'properties' (*guna*) and so on

What is then an 'Auxiliary'? It is that 'which exists entirely for helping others towards the fulfiment of the '*apurva*' And the thing the purpose of which

1 JS 2 2 23
2 MS 1 10 4 and BŚ 1 17
3 JS 2 2 22
4 JS 2 3 24
5 JS 2 4 9

is subserved, is termed as the 'Principal'.[1] This helping or subserving the purpose of something else *does not mean actual or concrete help only* Such helping is sometimes assumed on the basis of Presumption (*arthapatti*) For instance, in the case of 'sprinkling water'[2] on the corn, the fact of its having been enjoined in connection with a sacrifice leads to the Presumption that it must accord some help to this sacrifice

Jaimini then explains what is it that can be 'auxiliary'[3] (*i*) The substance (*dravya*) helps the Acts, because no Act can be performed without a substance; hence the auxiliary character belongs to it (*ii*) So also the Property (*Guna*) serves the purpose of making out the Substance to be used, and thereby helps the Act (*iii*) The Embellishment (*samskara*)—on its accomplishment a particular substance becomes fit for a particular purpose, and thus helps the Act —(*iv*) The Act *also is enjoined, not as something to be accomplished in itself*, but only as a means of accomplishing the desired result (*phala*) (*v*) The Result of the Act also accrues to the performing Agent, and thereby serves to help and benefit him, thus the Result also is 'Auxiliary' to the Agent (*vi*) The performing Agent also *figures* as 'Auxiliary' *to the Act, in certain cases where for instance, the sacrificial* post is declared to be 'as tall as the sacrificer'.

It will be seen from above that Substances, Properties, and Emblishments are always 'Auxiliary' while the Act, the Result, and the Agent are both 'Auxiliary' and 'Principal' in relation to one another

Means (Pramanas) of ascertaining the relation of Principal and Auxiliary

There are six means of determining this relation

(*i*) *Śruti—Direct Assertion* With regard to one Mantra named '*Aindri*' (*i e* which is held sacred to Indra), there is the Direct Assertion to the effect that 'With the *Aindri* one should worship the *Garhapatya* Fire'[4] In regard to this *mantra* there is a doubt as to whether it should be used in the worshipping of Indra—as indicated by its name '*Aindri*',—or in that of the *Gārhapatya* Fire, as declared in the Direct Assertion The conclusion[5] is that it should be used in worshipping the *Garhapatya* Fire, and thus the *Mantra* becomes 'auxiliary' to the act of worshipping the said Fire[6]

(*ii*) *Linga—Indirect Indication* When there is no direct Vedic statement indicating the relation of Principal and Auxiliary, the relation is determined by 'indirect indication,' such as the 'literal significance of the words of the text'[7] In connection with the drinking of the Soma juice that is left after all the offerings have been made, we meet the *Mantra* text, '*Bhakshi*' etc (TS 3 2 5 1), called *Bhakṣānuvāka* In regard to this the question arises as to whether this *mantra*

1 JS 3 1 2 and Śabara thereon
2 '*Vrihin prokṣati*'
3 JS 3 1 3-6
4 JS 12 66
5 JS 3 2 3
6 *Vide* also Chap 3, *Śruti Principle*
7 JS 3 2 20

is to be used in connection with the act of drinking itself—as indicated by the *Bhaksanuvāka*—or in connection with the several acts attendant upon that. The conclusion is that the words of the mantra indicate that it is to be used in connection with the drinking and also at all the attendant acts, such as holding the juice in the hand, examining it, swallowing it,—all which collectively go to make up the act of drinking. Accordingly, the whole *mantra* is broken up into four parts,—each part being employed with each of the four acts jointly making up the act of 'drinking'. Thus (a) the clause '*bhaksehi*' is to be used in connection with the 'holding of the juice cup', (b) the clause '*nrcaksasam*' is to be used in connection with the act of looking at the juice, (c) the clause '*hinva*' subserves the act of swallowing the juice and (d) the clause '*mantrabhibhuti*' is to be used with the act of actually drinking or gulping as indicated by the last word.

(iii) *Vakya—Syntactical connection*. ŚB (4 4 6 16 and 4 6 17 18) enjoins that 'The *Rk* should be recited loudly and the *Yajus* silently.' The question arises as to the exact meaning of the terms *Rk* and *Yajus* in this connection. Do they mean the Rgveda and the Yajurveda?—or the Metrical and Prose passages respectively? The conclusion on this point is that the two words stand for the two Vedas, not for the metrical and prose passages, because the earlier part of the above injunction speaks regarding the Vedas, their origin etc. Since the aforesaid injunction is only a continuation of the passage declaring the origin of the Vedas, there is *syntactical connection* between the two parts of the passage, by virtue of which '*Rk*' stands for the Rgveda and loudness becomes its *auxiliary quality*.[1]

(iv) *Prakarana* (*Context*). When two sets of Vedic Injunctions, both incomplete in themselves, supply each other's need, they are said to form one 'context'. For instance, there are the Vedic texts (a) One who desires heaven should perform the *Darśapurnamasa* sacrifice, (b) He should perform *Samid* sacrifice, (c) He should perform *Tanunapat* sacrifice. We find that here is no Syntactical connection between these three sentences and each stands independently by itself; nor there is anything in these sentences to *indicate* any sort of dependence between them. It is found, however, that no result (*phala*) has been mentioned in connection with either *Samid* or *Tanunapat* sacrifice. This means as an Injunction it is incomplete. Then again as regards the *Darśapurnamasa* also, it is found that it mentions only the name of the sacrifice and says nothing as to the procedure to be adopted in the performance of that sacrifice. Thus this injunction also is wanting in one factor and hence remains incomplete. Now considering these two sets of injunction we find that if taken together, they supply mutual need thus: The attainment of heaven—the *phala* mentioned in the Injunction of the *Darsapurnamasa* sacrifice becomes recogniseed as the phala towards the attainment of which the *Samid* and *Tanunapat* sacrifice also lend some help;—and also that these two sacrifices make up the procedure needed by the *Darśapurnamasa*

1 JS 3 3 1

sacrifice Hence, the *Samid* and *Tanunapat* sacrifices collectively known as '*prayajas*'—are auxiliary to *Darsapurnamāsa*[1]

(v) *Krama or Sthana (Order of Sequence or Position)* Under the *Darsa pūrnamāsa* section there is the *Mantra* '*dabdhirasi adabdho bhuyasam*'[2] There is no statement in the Veda to show where this *Mantra* is to be used, nor any indica tion of context etc, is available We find, however, that the three component sacrifices of *Darsapurnamasa*—the *Āgneya*, the *Upāmsu* and the *Agnisomiya*—have been mentioned in a definite order, and subsequently we find in the *Mantra* section, three *mantras* mentioned in connection with those three sacrifices Since the three sacrifices as well as the three *Mantras* are mentioned in a definite *order*, the natural conclusion is that the first mantra is to be used at the first sacrifice, the second at the second, and the third at the third The above quoted *mantra* stands second in order and hence is auxiliary to the second of the sacrifices *viz* the *Upamsuyāga*[3]

(vi) *Samakhyā* (*Name*) There are several *mantras* as to be recited by several priests officiating at the sacrificial performance In many cases, there is no state ment nor is any guidance provided by either *Vakya, Prakarana* or *Sthana* The confusion that might arise under these circumstances has been averted by the Names that have been applied to these *mantras* or their groups,—such as '*Hautra*' to be recited and hence auxiliary to the *Hotr Priest*, '*Ādhvaryava*' for *Adhvaryu* and '*Audgātra*' for *Udgatr*[4]

Cases of Conflict between these above Six Means

Which of the above six Means is to be regarded as most authoritative in a case where two or more of these are applicable, but *in conflict with one another*? Jaimini lays down[5] that 'among *Śruti, Linga, Vakya Prakarana Sthana* and *Samakhya*—that which follows is weaker than that which precedes because it is more remote from the final Objective That is, when there is a conflict between what is *directly asserted* (*Śruti*) by a Vedic Text and what is indicated by the Indi cative power (*Linga*) of a certain word, the former is to be accepted and the latter to be rejected Similarly in the case of a conflict between the rest The principle underlying this preference is that in all matters religious nothing can be accepted as authoritative except what is declared in the Vedic texts

In the case of *Śruti* what should be done is directly declared in the Veda In the case of '*Linga*' on the strength the word indication a *Śruti* (Direct Assertion) to the same effect is assumed It is for this reason that whenever there is conflict between these two the *Śruti pramana* which is self sufficient accomplishes its

1 JS 3 3.2 and Śabara thereon
2 TS 1 6 2 4.
3 JS 3.3 12
4 JS 3 3 13
5 JS 3 3 14

purpose long before the *Linga pramana* can accomplish its own through the assumed *Śruti pramana* Similar is the case of the remaining *pramanas* *Vakya pramāna*, on the verbal basis syntactically connects two sets of Vedic passages, which then through the *signification of the words* (*Linga*) composing the passages, assume a Direct Assertion (*Śruti*) to the same effect regarding the relation of 'auxiliary' and 'principal' Thus '*Vakya pramāna*' is one step removed from the ultimate goal as compared with *Linga pramana*[1]

Order of Sequence

Having dealt with the main divisions of Acts and the *Pramānas* that determine the relation of '*angangin*,' Jaimini turns to the next question *viz* the order of sequence (*krama*) in the performance of sacrificial Acts

There are six means (*pramanas*) by which this Order of Sqeuence (*krama*) is determined

(1) *Śruti*—Direct statement in the Vedic text itself *E g* the text 'The *Adhvaryu* should initiate the *Brahman* *after* having initiated the Yajamāna' where the '*krama*' has been *directly* stated and it is the final authority[2]

(2) *Artha*—Purpose or Utility For instance though the text enjoining the 'cooking of the *yavagu* ('*yavagum pacati*') occurs in the Veda after the text enjoining its offering *viz* '*Agnihotram juhoti*' yet the cooking is done *before* the offering, through considerations of Utility or Purpose as the 'cooking of *yavagu*' would serve no useful purpose *after* the *offering* has been made[3]

(3) Order among Acts is sometimes determined by the Order in which the Texts enjoining them occur in the Veda (*Paṭha*) *E g* the order of the performance of the *Prayajas* at the *Darsapurnamasa* is the same definite order in which they are enjoined because this order is indicated by the order of Vedic Verbal Texts (*Paṭha*) concerned[4]

(4) In some cases order is determined by *Pravṛtti i e* Choice in commencement When a series of details are to be performed at one time with regard to a number of objects, the order of sequence is to be determined by the order in which the performance of the first detail commenced[5] Thus for instance, when a series of embellishments—such as *upakarana niyojana* etc —is to be performed with regard to seventeen *Prajapatya* animals the first of these may be done to any one of the seventeen animals one like (*pravṛtti*) But when the process has *commenced* with a particular animal and in a particular order, the subsequents embellishments also should commence with the same animal and in the same order

1 For examples of this conflict see Śabara on JS 3 3 14

2 *Vide* JS 5 1 1 and Śabara thereon who says Vedic text enjoins the Act *as well as* the Order of Sequence

3 JS 5 1 2

4 JS 5 1 4

(5) Order is also determined by *Place* (*Sthana*) When a set of details is transferred to an ectypal performance the local setting of the details (*utpatti samyoga*) should not be disturbed It should be given preference and priority and then borrowed details follow in their order in the original or archetypal performance[1] Thus at the *Sadyaskra* rite which is an ectype of *Jyotistoma* the *Savaniya* is the first animal to be sacrificed since then alone it occurs immediately after the holding of the *Asvin* cup exactly as in the archetypal performance then follow the remaining two animals—*Agnisomiya* and *Paśubandhya*—as in their order of sequence at the *Jyotistoma*

(6) Lastly *Order of Acts* is also determined by the performance of the Principal Act (*Pradhana*) Jaimini says[2] the order of sequence at the subsidiary (*anga*) should follow the order at the Principal Act because the accessories are meant to subserve the purpose of the Principal

In the case of the *Kamya* sacrifices *i e* those which are performed entirely for the purpose of obtaining a wordly reward there is no restriction as to the Order of Sequence in which they are performed Each one is independent by itself and contingent upon the desire for a particular reward[3]

Atidesa—Transference of Details

In the Vedic Texts there are only a few sacrificial performances that have been described in all their details while there are a number of sacrificial Acts the details of whose procedure have not been directly enjoined Having discussed various problems regarding the procedure of the *Darśapurnamasa* and other sacrifices the details of which have been directly prescribed in the Veda Jaimini proceeds to discuss in the last six chapters the problems concerning the procedure of *Aindragna* and such other sacrifices the details of whose procedure have not been supplied by the Vedic Texts

Regarding these latter sacrifices Jaimini lays down[4] that they are not without details but not having at been directly enjoined for them these details come to them through *Atideśa* or Transference *Atidesa* is the process by which the details prescribed in connection with one Act are extended beyond that Act and transferred to another Act

There are certain sacrifices in connection with which the Vedic Texts do not specifically prescribe all the necessary details but declare that this sacrifice shall be performed in the manner of such and such another sacrifice For instance with regard to the *Isu* sacrifice after having declared its peculiar features the Vedic Text lays down that the rest is like the *Śyena* sacrifice In such cases

1 JS 5 1 13
2 JS 5 1 14
3 JS 5 3 32 36
4 JS 7 1 1 and Śabara thereon

Śyena sacrifice would be called the '*Prakrti*' or Archetype and the *Isu* sacrifice, the corresponding '*Vikrti*' or Ectype The Transference then, of the details of the Archetype to the Ectype is what is called '*Atideśa*' The General Law relating to transference[1] evolved from Vedic instances like the above is 'the Ectype is to be performed in the manner of the Archetype

There are four kinds of Transference of Details (1) Transference by Direct Injunction, *e g* with regard to the *Isu* sacrifice where we have the direct statement to the effect that 'The rest of it is like the *Śyena* (2) Transference by Presumed Injunction *e g* in connection with the *Saurya* sacrifice we find no accessory details prescribed But from the close relationship that *Saurya* bears to *Darsapurnamasa* naturally we are led to the presumption that the details of the *Saurya* are to be transferred to it from the *Darśapurnamasa* And this presumption leads to the Inference of an Injunction sanctioning such Transference[2] (3) Transference through Name of the Act *e g* the *Masagnihotra* has not all its details laid down in connection with itself and these details are transferred to it from the Primary *Agnihotra* The justification for this transference lies in the Name *Agnihotra* which is common to both[3] (4) Transference through the name of Embellishments (*Samskaras*) *e g* In connection with the *Varunapraghasa* sacrifice we find the *Avabhrtha Bath* enjoined Now this Bath is an embellishment the details whereof have been prescribed in connection with the *Agnistoma* The same name *Avabhrtha* occurring in both leads to the conclusion that the details of this Bath are to be transferred to the *Varunapraghasa* from those enjoined in connection with the *agnistoma*[4]

Under JS 8 1 1 2 it has been shown that when particular details are to be transferred to any sacrifice those details should as a rule be those that have been enjoined in connection with any *one* sacrifice they should not be borrowed from several sacrifices The general principle governing such Transference is as follows 'When the slightest common factor —say Word Sens Offering Material, Deity, form or any other qualifications of these happens to be perceived between two sacrifices the Procedure of the one should be adopted at the other

The most important of the details that are transferred from one rite to the other are the 'offering material and deity It is essential as also interesting to note in this connection that when *two different* procedures one based on the identity of the offering material and the other on the identity of the Deity, become equally applicable the former is to be preferred as a rule because of the two the offering material and the Deity in conflict the former is more intimately connected with the Act

1 JS 7 1 13 16
2 JS 7 4 1
3 JS 7 3 1 4 That the *Māsāgnihotra* is entirely different from the *Agnihotra* has been shown in JS 2 3 24
4 JS 7 3 12 15

It has to be noted in this connection that the *mantra* in its modified form is not regarded by the 'learned in the Veda' (*abhiyukta*), as '*mantra*' in the strict sense of the term, it is not a '*mantra*,' but only an auxiliary to the *mantra* [1]

'*Bādha*'—*Exclusion*

We have seen so far that certain accessory details are 'transferred' to the Ectype from the Archetype, and also that in certain cases, there is 'modification' at the Ectype of the details transferred to it from the Archetype Now we proceed to consider the next point regarding the transference of details and it is to consider those cases where there is a complete 'Exclusion' (Suspension or Anulment) at the Ectype of the details which are indicated as to be 'transferred' from the Archetype to the Ectype

The *prima facie* view on this point is Since the entire procedure of the *Prakṛti* is transferred to the other context *i e* to the *Vikṛti*, without any reservation,—it follows that all the details should be adopted [2]

The *Siddhānta* however is that It is not right to adopt all the details of the Archetype at the Ectype In some cases the *mantra* the 'embellishment', or the substance used at the *Prakṛti* becomes excluded from the *Vikṛti*, when its need has ceased [3] The general rule—'the *Vikṛti* should be performed in the same manner as the *Prakṛti* 'does *not* indictae the use at the *Vikṛti* of those details of the *Prakṛti*, the need of which has ceased For example, (*a*) at the *Prakṛti*, the *kusa* grass is to be chopped with special *mantras*, but in connection with the *Vikṛti*, it is said that 'the grass should be that which has fallen off by itself Hence there is no need of lopping the grass, or the *mantras* used for it [4] (*b*) In connection with one *Vikṛti* *yaga*, it is enjoined that the corn offering is to consist of a 'hundred gold pieces or grains' Now there can be no 'threshing in case of this kind of *caru*, though it has been enjoined in connection with the *caru of rice* at the *Prakṛti* This 'threshing', therefore, not being needed in the case of the gold pieces is to be excluded from the *Vikṛti* performance [5] (*c*) Similarly at the *caru* offering' to Viśvedevas, the Invocation to Vishnu becomes excluded as there is no need for it [6]

In regard to case (*b*) above there is a counter exception which deserves notice We have seen that the 'threshing' has become excluded from it Now it would seem that the 'cooking also that is dome at the *Prakṛti*, should be excluded from the gold pieces, as there is no need of cooking in their case But there is a Direct Injunction laying down the cooking of the gold pieces in *ghṛta*,

1 JS 2 1 34
2 JS 10 1 1 *Vide* MM Jha *Purva Mimamsa in its Sources*, pp 341 ff
3 JS 10 1 2 3
4 *Vide* Śabara on JS 10 1 1 3
5 *Ibid*
6 *Ibid*

cases however, we find that even though the single performance of a 'Subsidiary' is prescribed and intended to help one Primary, is accepted as helping incidentally another Parimary also when this latter is performed by the same man and at the same time and place as the former Primary. This is called *Prasanga* Extended application.[1] To take an instance. In conneetoin with the *Agnisomiya* Animal Sacrifice, there is an offering of Meat cake laid down in the Vedic Text.[2] The question in regard to this is 'Should the Subsidiaries *i e* the *Prayajas* which have been prescribed for the *Agnisomiya* Sacrifice be performed *separately* for the Meat cake offering? Or is it to be regarded that the *Prayajas* when performed in connection with the *Agnisomiya* Animal sacrifice *en passant* help or oblige the Meat cake offering also and consequently there is no need for a separate performance of these? Jaimini concludes that inasmuch as the meat cake offering has been laid down *in the middle of the procedure of the* Animal sacrifice the help rendered by the Subsidiaries *i e Prayajas* operates both ways—that is it helps the Animal sacrifice as well as the Meat cake offering.[3] Even though there is no Injunction (*Direct* or *Presumed*) as that 'what is done for the Animal sacrifice helps the Meat cake offering also', yet the circumstance of the performance of the *Prayajas* with the intention of helping one Act cannot withdraw their help from the Act also which happens to be performed at the same time and place and by the same Sacrificer. This phenomenon of the Subsidiaries meant for one Act *incidentally* helping other Act in their proximity is, says Śabara, like a lamp lighted in the house illuminating the road also.[4]

Vikalpa—Option

Vikalpa may be regarded as the opposite of *Samuccaya* dealt with under *Badha*. In the cases of *Samucaya* there is performance of several subsidiaries *together* while in cases of *Vikalpa* only one of the several subsidiaries can be performed and the choice in the matter lies with the Sacrificer. In both *Samuccaya* and *Vikalpa* all the subsidiaries under consideration are meant to help one Primary, yet in the case of the one they can be combined together to achieve their common end while in that of the other the circumstances force us to resort to only one of the many though all are for the same purpose.[5] As a rule *Vikalpa* is not permissible except under strict necessity because its acceptance gives rise to eight undesirable contingencies. To quote the typical instance of *Vikalpa* from later Mimamsakas. *Yava* and *Vrihi* are prescribed as optional alternatives so far as the corn to be used for the offering is concerned. Accepting this option, (*i*) if we use *Vrihi* and not use *Yava* we reject the authority of the Vedic text enjoining the use of *Yava*, (*ii*) we assume the untrustworthy character of this text,

1 Vide Śabara on JS 12 1 1

2 *Agnīṣomīyasya vapaya pracaryāgnīṣomīyam paśupurodāśam ekadaśakapālam nirvapet* (ŚB)

3 JS 12 1.3

4 While *Tantra* is like a lamp lighted and kept in the middle of two rooms which are meant to be illuminated by it—Śabara on JS 12 1 1

5 JS 12 3 10-15

(*iii*) if on the other hand we use *Yava* and not use *Vrihi*, we reject the authority of the text prescribing *Vrihi* (*iv*) and assume the untrustworthy character of this text (*v*) in the latter case—use of *Yava*—again we accept the authority of the *Yava* text which we had rejected before—(*vi*) and thereby reject the previously assumed untrustworthiness of the *Yava* text (*vii*) in using the *Vrihi* again we accept the authority of the *Vrihi* text which we had rejected before (*viii*) and we also reject the previously assumed untrustworthiness of that text

It may be noted that these objections apply only to the case of those options which are not restricted that is those where the choice is left to the will of the Agent These objections to not apply to those cases where the option is restricted or *vyavasthita*—says Devendranatha Thakkura in his *Adhikarna Kaumudi*[1]

SECTION III

We have dealt so far with the general principles with illustrations—that relate to the arrangement of sacrificial performances their interrelation and the systematisation of the details of their procedure that are found scattered in different Vedic Texts Now we proceed to consider in greater details the rules regarding the requisites of a sacrificial performance such as the Sacrificer the Priests the *Daksina* and so forth

Yajamana—the Sacrificer and the Priests

Since it is impossible for the person who undertakes sacrifice to do every act himself alone there arises the necessity of calling in the outside assistance The Sacrificer—*Yajamana*—therefore selects appoints and pays for the services rendered by these assistants He becomes the prime mover of all the acts that are done by these persons So the results and benefits of these acts accrue to the Sacrificial Fee prescribed in connection with each act or office As a result the acts actually done by the Sacrificer himself are only (*i*) The *Samkalpa*—declaring his resloution to perform the sacrifice (*ii*) the *Varana*—the selecting and appointing of the Priests to officiate at performance and (*iii*) the paying of the Fees (*Daksina*) to them The rest of the detailed performance except few minor rituals—is done for him by these officiating Priests[2] If however anything happens to the *Yajamana* and he becomes disabled from taking part in the performance then the action fails entirely as no substitute is permitted for the Sacrificer[3]

This leads us to the question—Is the number of such Prisets (*Rtviks*) limited?—or may one engage as many as one likes? Jaimini's conclusion on this point is that the number of Priests to be engaged should be as many as the duties that have

1 *Vide* JHA—*Purvamimamsa in its Sources* p 354 For the classification and varieties of *Vikalpa* see *Mimamsabalaprakasa* pp 152 65
2 JS 3 7 19 20
3 JS 6 3 21

been laid down as to be performed by the several performers in the Veda. The Texts that actually give the names of such performers are the following:

(1) The *Adhvaryu* does the distribution, (2) the *Pratiprasthātṛ* offers the *Manthin*, (3) the *Nestr* brings up the sacrificer's wife, (4) the *Unnetr* fills the cup, (5) the *Prastotr* introduces the chant, (6) the *Udgātr* sings the chant, (7) the *Pratihartr* sings the *Pratihara* chant, (8) the *Subrahmanya* recites the *Subrahmanyā*, (9) the *Hotr* recites the *Prātaranuvāka* hymn, (10) the *Maitravaruna* gives derections and recites the *Puronuvakyā*, (11) the *Acchāvāka* recites the *Yajyā*, (12) the *Grāvastut* recites the *Grāvastotrīya mantra* In accordance with these texts there is need for twelve Priests, hence they must be engaged All the numerous acts have not been mentioned here There are several acts whose performer is indicated by the titles of the Priests, for instance, the act of *Homa* is to be done by the Priest who holds the title *Hotr* The injunctions like 'He appoints the *Adhvaryu* Priest' which lay down the empolyment of Priests indicate that each Priest, before he begins to function, is given a distinct title [1]

The exact number of the Priests at the Soma sacrifice as also at the *Darśapūrnamasa*,[2] is seventeen They are the twelve enumerated above plus the following (i) *Brahman* who supervises the performance of the acts prescribed in all the Vedas Under him come, (ii) *Brāhmanācchamsin*, (iii) *Agnit* and (iv) *Potr*, (v) The Master of the sacrifice *i e* the *Yajamāna* has been regarded as the seventeenth Priest because he too takes part in the sacrificial performance as the Priests do [3] In connection with the *Jyotiṣṭoma*, however, we come across the term '*camasādhvaryus*' These are over and above the above seventeen but they are appointed by (and come under) the *Adhvaryu* and not by the *Yajamana* [4] They are ten in number [5]

Duties of the Priests

The functions of the Priests are restricted by their names, that is, on the basis of particular titles given to the particular Priests The functions that have named after a certain Priest should be performed by that Priest, e g the functions named '*Ādhvaryava*' should be performed by the *Adhvaryu* Priest, those named '*Hautra*', by the *Hotr* Priest [6]

That the duties of the Priests are regulated by the names of the Acts and the Priests, is the general rule, but there are exceptions to this In certain cases, there are distinct texts enjoining the performance of a certain act by a particular priest In view of these direct Injunctions (*Śruti*), the said functions are performed by the said Priest though under the general rule they fall within the scope of the functions of some other Priest [7]

1 JS 3 7 24
2 *Vide* Śabara on JS 3 7 24
3 '*Karmasāmānyāt*' says JS 3 7 38
4 JS 3 7 25
5 JS 3 7 26
6 JS 3 7 40
7 JS 3 7.41-42 also 43 51.

We shall now consider some aspecial functions assigned to denfiite persons in course of a sacrificial performence It is the duty of the *Yajamāna to engage* the services of various Priests and pay them the prescribed *Daksinā* [1]

The Priests, as a rule, should be *Brahmanas* alone, says Jaimini There are a number of indications in the Vedic literature to this effect, while there is a no statement, Vedic or otherwise, nor any indication to show that a *non Brāhmana* ever does the functions of Priest [2] The *Mantras* that do not refer to any ritual act but are simply meant to invoke the blessinsg of Deities are to be recited by the *Yajamāna* irrespective of the *Kanda* in which they are prescribed [3] Certain *mantras*, however, are found prescribed in both the *Kāndas*—the '*Yājamāna*' as well as the '*Ādhvaryava*', these are to be recited by both—the *Yajamāna* as well as the *Adhvaryu* because their double occurrence in the Veda is not without significance [4] The *mantras* that are recited by the Priest and which accompany the ritual act are known as *Karana mantras* Now the question is whether the '*phala*' mentioned in them accrues to the *Yajamāna* or the Priest who recites them The *Siddhānta* is the '*phala*' accrues to the *Yajamana* and not the Priest because it is for the sake of the former that the latter goes through the detailed procedure [5] *There are however certain exceptions to this rule When the* '*phala*' mentioned in the *Karana mantra* is only in the shape of some obligation or facility with reference to the procedure of the performance, it naturally accrues to the agent of the procedure *i e* the Priest [6]

Dravya—Offering Material

In connection with the offering material it has been held that in case it becomes spoilt it should be replaced by a suitable substitute material (*Pratinidhi*) [7] In case however one starts a performance with a substitute thinking that the original material is not available but later on in course of his performance, the original substance becomes available, it should have preference over all substitutes,[8] The main thing regarding the substitute is that it must be something similar to the original [9] for instance *Nivara* for *Vrīhi* But in no case we substitute a substance which is not prescribed and the use of which has been prohibited [10] Nor can the substance which is prescribed as 'optional' be used as a substitute Thus '*Yava* cannot be a substitute for '*Vrihi*' [11] because though they are alternatives

1 JS 3 8 1 2
2 JS 12 4 42 47
3 JS 3 8 15 16
4 JS 3 8 17
5 JS 3 8 25 26
6 *E g* See the *mantras* in TS 1 and also the Covenant ceremony *Mantras in* TS 1
7 JS 6 3 13 17
8 JS 6 5 35 36
9 JS 6 3 27
10 JS 6 3 20 *e g* substances like *Masa* and *Canaka*
11 JS 6 3 23 30

both are independently prescribed as offering material If the substitute material also—which is actually prescribed in the Veda itself or taken in as similar to the original, gets spoilt, another substitute material should be used for it [1] Sometimes the original prescribed material that is available is too tender to undergo all the necessary *Samskaras* or is not sufficient in quantity for the whole performance Under these circumstances if the available original material is sufficient and capable of being used at least for the main part of the ritual, no substitute shall be used If however it is too small or too little to help even the main part of the ritual a substitute has to be taken in as there is no other go left to us [2] In the case of the offering of 'cakes', if in course of baking the 'cake' happens to be burnt or otherwise spoilt another 'cake' is permitted to be used but only after certain expiatory rites have been performed [3] If the consecrated fire becomes extinguished it should be rekindled with all the rites of Fire installation [4]

Devata—Deity

Another requisite of a sacrificial performance is the Deity to whom the material is offered The Deity says Jaimini [5] is spoken of in connection with an Act only as a subordinate factor because it is not the Deity which gives the reward ('*phala*') of the Act it is the '*apūrva*' that induces a man to undertake the ritual performance Though it is the recepient of the offering, it has no material body, it does not eat nor own any property [6] As already remarked above a Deity occupies a position inferior to the *Dravya* in the performance of a sacrifice [7]

The Deity of a particular sacrifice is ascertained in three ways (i) Nominal Affix for instance the term *Āgneya* is formed from the noun Agni (*Agni+dhak*) [8] So Agni becomes the Deity of the *Āgneya* sacrifice [9] (ii) The Dative ending when it is said '*Agnaye yajati*'—(sacrifices to Agni) Agni is indicated as the Deity of the sacrifice Bhattabhaskara says that this latter—*i e* the Dative ending is weaker in authority than the former because the Dative shows that the Deity is the recipient of the gift the Deity not being a personal entity the Dative (*sampradāna*) can apply to the Deity only figuratively while the affix '*dhak*' signifies the Deityship directly. (iii) *Mantra* Some word in the *Mantra* also serves to indicate the Deity *e g* the *Mantra* *ketum krnvannaketave* indicates '*ketu*' as the Deity

1 JS 6 3 32 34
2 JS 6 3 38-41
3 JS 6 4 17 21
4 JS 6 4 26 27
5 JS 9 1 9
6 Sabara on JS 9 1 9 For an exhaustive discussion of the *pros* and *cons* of the problem *vide supra* Chap 2 under Rgveda quotations in the Sabara Bhāṣya
7 JS 8 1 32
8 Pāṇini 4 2 24
9 See JS 10 4.25

No substitute is allowed in the case of a Deity If the Deity happens to be wrongly named the whole performance becomes null and void and it can be remedied only by the repetition of that ritualistic detail [1]

Mantras

We now pass on to *Mantras* the next accessory—which is said to be the sub stratum of a Vedic Deity that has no corporal form [2] No formal definition of *Mantra* has been attempted by Jaimini or Śabara They explain *Mantra* as 'a Vedic text that is expressive of mere assertion as distinguished from Injunction [3] The *Mantra* neither enjoins any act nor serves the purpose of commending (*artha vāda*) acts it only re iterates what has been enjoined elsewhere This 'definition' (?) however is only illustrative because there are certain well recognised *Mantras* which do not make an assertion *e g* VS 24 20 which enjoins the '*kapiñjala isti*' and yet has been accepted as a *mantra* Thus they say the final authority in doubtful cases is the persons learned in Vedas—especially the sacrificial lore

Mantras constitute one part of the Veda the other one is known as *Brāhmana* [4]

Mantras have been classed under the following heads (i) *Rk* (ii) *Yajus* and (iii) *Saman* [5] 'The *Mantra*' is called a *Rk* where there is a division into 'feet' *on the basis of meaning* or (adds Śabara) *on the basis of metre* [6] *e g* RV 1 1 1, 1 6 3 The name *Saman* is applied to the music [7] The particular music to which a mantra is set is called *Saman* The name *Yajus* is applied to the rest of the *Mantras*—says JS 2 1 37 *Nigada is the name given to Mantras that are in the form* of address or praise It has been considered to belong to a separate class because they have been mentioned separately in a Vedic text itself [8] In other ways it is similar to *Yajus* but the injunction that it is to be sung loudly differentiates it from the *Yajus* which is sung softly

Thus a *mantra* is helpful during the actual performance of an Act Its another function is that of recalling of the accessory details such as the Deity the *Dravya* the procedure of worship and so on The *Mantras* are applied to ritual acts on the basis of their word meaning By word meaning what is understood is the literal meaning and not indirect or figurative meaning Thus a *Mantra* is to be taken and applied in the sense actually expressed (*abhidhana*) by it [9] *unless* there is any *direct Vedic* statement (*Śruti*) to the effect that a particular *Mantra* is to be employed at a particular act though it is not expressed by the words of a particular *mantra* [10] For instance the mantras used for lopping *barhis* should not be used

1 JS 6 3 18 19
2 Śabara on JS 10 4 23 p 1927
3 JS 2 1 32
4 TB 1 2 1 26
5 JS 2 1 35
6 JS 2 1 36
7 *Vide* also 7 2 1 21 9 2 1 6
8 *Uccai ṛcā uccair nigadena*
9 JS 3 2 1
10 JS 3 2 3

for lopping '*kuśa*' grass though the latter is a secondary meaning of the word '*barhis*'[1]

The *Mantras* are to be recited *just before* the ritual act that it indicates, commences In no case should the *mantra* be recited, along with or after the ritual act is performed[2] The order of the recital of *mantras* should be in accordance with their occurrence in the text, it may however be otherwise when it differs in different texts or the meaning of the *mantras* fails to restrict it[3]

There are certain regulations regarding the study of Vedic *Mantras* For instance, certain days are observed as 'holidays' But when a sacrificial performance is proceeding no regard be paid to those study regulations[4] During a sacrificial performance the *Mantras* are recited in their usual threefold (*udatta, anudātta, svarita*) accents and not in the '*bhāṣika*' accent i e 'mode' (loud tone, low tone etc) in which the Priests speak at the time of a sacrificial performance[5] Those *Mantras* however, which are found not in the *Mantra* Section but only in the *Brāhmana* Section should be recited in that particular (*bhasika*) accent which is prescribed for that particular Priest who recites it[6]

Just as in the case of a Deity, no 'substitute' is permitted in the case of *Mantras*, if the *Mantra* happens to be wrongly recited it creates a serious flaw in the performance[7] The words of the *Mantra* are to be modified as said above,[8] in accordance with the change in the Deity, but a change in the offering material (*Dravya*) by way of a substitute is no sufficient reason to cause any 'modification' (*ūha*) in the words of the *Mantra*[9]

Daksina

Jaimini says,[10] the making of the gift to the Priests is not merely a formal act as part of the sacrificial rites, but is intended to induce the priests to give their services in return for gifts or *Daksina*[11] Regarding the apportionment of the sacrificial Fee or *Daksina*, Jaimini lays down that there is to be inequality in the matter of *Daksinā*, but this inequality is based, not upon the basis of work done,—as the engaging of services is equal for all —but upon the basis of the titles of the Priests, such as 'halfists, 'quarterists'[12] The reference to these priests by these

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1 '*Aindryā garhapatyam upatiṣthate*' *cf* ApPS 2 1 KŚ 1 3 5 7, VS 1 1 1 16, Sat Ś p 40 BhŚ 1 2 2, ŚS 1 2 26
2 JS 12 3 25 28
3 JS 5 1 3
4 JS 12 3 18 19
5 JS 12 3 20 22
6 JS 12 3 23 24
7 JS 6 3 18 19
8 *Vide supra* under '*Ūha*,' Section II
9 JS 9 3 23 26
10 JS 10 2 22 28
11 MM KANE, *History of Dharmaśastra* II p 1189
12 JS 10 3 55

titles is found in a Vedic Text relating to *Abhyudayeṣṭi*[1] This reference by these titles would be justifiable only if, at the *Prakṛti* sacrifice, the shares of the fee given to these men were actually in accordance with these titles We conclude therefore that on account of their being referred to as 'halfists' etc, the inequality in the Fee received by them should be treated as based upon these titles[2]

There is an interesting point discussed in connection with the Viśvajit sacrifice The *Dakṣiṇā* prescribed for this sacrifice is '*sarvasva*' i e one's entire property or all belongings Jaimini concludes that the term 'all belongings' stands for the sacrificer's riches and not his parents and such other relations[3] Of the wealth also the 'horse' should not be given away, because the giving away of 'animals with mane' has been specially forbidden[4] In the case of a sovereign ruler, the whole 'land' belongs to him, but it should not be given away as it is not really owned by anyone—not even by a sovereign prince[5] The king's monarchy is also limited in as sense[6] When giving away his 'entire belongings' one should give away such things as are actually in his possession at that time, and he should not secure new things for merely giving away[7] Moreover, one should not give away the *Śudra* or who is serving him for the sake of *Dharma* and acquiring knowledge of *Dharma* In fact no *Śūdra* can be acquired as 'property' against his will[8] Whenever the Vedic Text enjoins the giving away of 'unmeasured wealth', it is only 'much wealth' that is meant,[9] and it should be taken definitely as standing for 'more than a thousand' gold pieces.[10]

Satras

Jaimini has devoted some special *sutras* to the consideration of various questions regarding the performance of *Satras* *Satras* are 'communistic sacrificial performances i e done by several persons together Since each of these persons helps in the accomplishment of the desired '*phala*' each of them is considered as a 'sacrificer and as such the '*phala*' of the *Satra* accrues to each of the sacrificers That is even though the performance of a *Satra* is undertaken by a number of persons collectively, the '*phala*' accrues to each of them severally[11]

The *Satra* differs from the ordinary sacrifice in that (i) it cannot be performed by one man,[12] (ii) there is no distinction between priests and the sacrificer

1 *Tatastam pratiprasthata dikṣayitva ardhino dīkṣayati* etc etc'
2 Śabara on JS 10 2 55
3 JS 6 7 1 2
4 JS 6 7 4
5 JS 6 7 3
6 *Vide* KANE *Brief Sketch of P M* p 23 f
7 JS 6 7 5
8 JS 6 7 6
9 JS 6 7 22
10 JS 6 7 23 25
11 JS 6 2 1 2.
12 JS 10 6 45 50, 10 6.59 60

(*Yajamana*), the priests are not different from the sacrificers [1] For this reason there is no appointment of the priests [2] nor the services of the priests are exchanged for any promised gift [3] The gift of a 'mare or a slave girl or a cow' which is prescribed in connection with the *Sarasvata isti*—(which forms a part of the *Satra*)—has been regarded as yielding a transcendental result [4] and not as for 'securing the services' (*parikrya*) In the case of a *Satra* there are seventeen sacrificers If one of them happens to become disabled his place can be taken by some one else The reason for this is that in the case of *Satras* all the sacrificers take part in the performance not only as 'sacrificers' but also as 'Priests, hence as in other performances this Priest (*i e* Sacrificer) can be replaced by another [5] But this substitute person is treated as a Sacrificer only for the purpose of *making up* the number 'seventeen' that is prescribed he is not entitled to partake the '*phala*' of the *Satra* [6] The real reason for this exception to the general principle of non substitution of the sacrificer[7] appears to be this as there are seventeen sacrificers at a *Satra* there is a great likelihood of one becoming disabled hence the concession is allowed in this case In case any one of these seventeen sacrificers should wish to retire after the *Satra* has commenced he may do so but he should perform the *Viśvajit* Sacrifice in expiation of his failure to fulfil his undertaking [8] If one of the sacrificers at the *Satra* should happen to die during the performance his bones have to be kept wrapped in deer skin and his place at the sacrifice is to be taken up by a person nearly related to him and at the end of the year the sacrificers should perform for the sake of their dead partner a special rite called the *samvatsara yāga* [9] All the seventeen persons performing the *Satra* should be the followers of the same *Kalpasutra* [10] But at the *Kulāya Yajña* it is possible for the king and his priest to belong to different *Kalpas* [11] *Kṣatriyas* and *Vaiśyas* are not entitled to perform *Satras* Among *Brāhmanas* also only those who belong to the *Viśvāmitra Gotra* and also to the same *Kalpa* are entitled to it [12] All persons performing the *Satra* should be regular performers of the *Agnihotra* [13] The various implements used at the *Satra* such as the *juhu* should be kept common among all the sacrificers and nothing should belong exclusively to any one Sacrificer The obvious reason for this lies in the fact that if any implement belongs to any one person in the event of his death it would have to be burnt along with his body and this would interfere with the performance [14]

1 JS 10 6 31 34
2 JS 10 2 35
3 JS 10 2 35 38
4 JS 10 2 41-43
5 JS 6 3 22
6 JS 6 3 23
7 JS 6 3.21
8 JS 6 3 23 27
9 JS 10 2 47 49
10 JS 6 6 1 11
11 JS 6 6 12 15
12 JS 6 6 15 26
13 JS 6 6 27 32.
14 JS 6 6 33-35

APPENDIX I

Vedic Quotations in Jaimini Sūtra

S No	No of JS	Jaimini's Sutra	Source Text	Source book
1	4 2 6	*Ādāne* 'karoti'—*śabdah*	*Yūpasya svarum* karoti	MS 3 9 4
2	4 4 9	*Nityaśca jyestha' śabdat*	*Jyestho vā eṣa grahāṇām yas yaiso gṛhyate*	TS 3 5 9 1
3	5 3 37	'*Ya etena*' *ityagniṣṭomah prakaraṇat*	*Eṣa vava prathamo yajnanam ya etenanistvathanyena ya jate*	PB 10 1 2
4	5 3 39	'*Athanyena*' *iti samsthānam sannidhānat*	do	do
5	9 3 29	'*Ekadha*' *ityekasamyogāda bhyasenā bhidhnam syat*	*Daivah śamitara adhrigo*	MS 4 13 4 KS 16 21 AB 2 6 1
6	9 4 1	*Sadviṁśatir' abhyasena paś ugane, etc*	(The passage technically known as the '*adhrigu praisa*)	KB 10 4 TB 3 6 6 1
7	9 4 22	*Vaniṣṭu' sannidhānad' urū kena ṭvapabhidhānam*		AŚ 3 3 1 ŚŚ 5 17 1
8	9 4 23	'*Praśasā syabhidhanam*		(*N B* Jaimini uses the word '*adhrigu* in the sense of the '*adhrigupraisa* in JS 9 3 22 and 9 4 7, 27)
9	9 4 25	*Śyena śalā kaśyapa, kavasa srekaparnesu akṛtivacanam prasiddhasannidhanat*		
10	10 2 22	*Ṛtvigdanam dharmamātrar tham syād dadati samar thyāt*	*Ṛtvigbhyo dakṣinam dadati*	MS 4 8 3
11	10 2 38	*Na dakṣina śabdāt etc*	do	do
12	10 3 23	*Sadbhir dīksayati iti tasām mantravikarah śrutisamyo gāt*	*Sadbhirdikṣayati*	TS 5 1 9 1
13	10 3 56	*Tasya dhenur iti gavam pra krtau etc*	*Athaisa bhur vaiśvadevastrivṛt deva sarvastasya tiśravatya stostriyā dhenur dakṣina——Śabara*	*Cf* ApŚ 22 7 27)
14	10 3 59	*Ekāṁ pañca iti dhenuvat*	(a) *Ekāṁ gām dakṣinām dadyāt* Or *Ekāṁ eva gām dadyat* (b) *Goh sthane pañca varā dadyāt*	(a) TB 1 4 77 or ApŚ 14 24 18 or ŚB 4 5 10 6 (b) ApŚ 14 25 3
15	10 3 60	*Trivatsaśca*	*Trivatsah sandah*	PB 1 8 18 1 ApŚ 18 21 6
16	10 3 63	'*Prākaśau*' *tatheti cet*	*Prakaśāvadhvaryave dadāti*	TS 1 8 18 1 ApŚ 18 21 6
17	10 3 65	*Dhenuvaccāśvadakṣinā* '*sa brahmane iti puruṣapana yo etc*	*Sa brahmane deyah*	PB 18 1 22 (*Cf* ApŚ 22 9 11

S No	No of JS	Jaimini s Sutra	Source-Text	Source book
18	10 4 39	'*Anvahe ti ca śastravat karme syat etc*	*Yājyām anvaha puronuvak yām anvaha—Śabara*	
19	10 6 13	*Sarvapṛsthe 'pṛstha' śabdat te ṣam syad ekadeśatvam etc*		
20	10 7 70	'*Yadyapi caturavatti*' *iti tu niyame nopapadyate*	*(Cf) catvāri kṛṣnalanyavady ati caturavattasyāptyai*	TS 2 3 2 2 Cf MS 2 2 2
21	10 8 35	'*Purodaśabhyām*' *ityadhikr tanam purodaśayor upade śah, etc*	*(Cf) tavabrutam agniṣomau, tabhyam etam pūrnamāse prāyacchat*	TS 2 5 2 2 3
22	10 8 47	'*Upamśuyajam antarā yajati iti havirlingaśrutitvād yathā kami pratiyate*	*antarā yajati*	TS 2 6 6 4

APPENDIX II

An Alphabetical Pratika Index of Citations in the Śabarabhāṣya which are not recorded in any of the previous Indices (i e those by MM Jha and Col Jacob)

	Citation in *Pratika*	JS	Source
(1)	*agnimadya*	10 2 31	
(2)	*agnim vai srstam agnihotrenanudravanti*	5 3 21	
(3)	*agnirvai devanā n pathikrt vratamalambhayati*	10 3 16	
(4)	*agnim stomena bodhaya samidhano amartyam*	10 4 31	
(5)	*agniṣtomasamsthe ukthasamsthe ca sodaśi grahītavyah*	10 5 49	
(6)	*agniṣtomam prathamamaharati*	10 1 5	
(7)	*agnīṣomīyam paśupurodaśam ekadaśakapālam nirvapati*	12 4 1	
(8)	*aja dhenuvatsarṣabha iti*	10 2 63	
(9)	*atra hyeva khalu sa sampadbhavati*	2 3 9	
(10)	*atiratrah sahasramahāni yajeta*	10 6 37	
(11)	*athaisa gava bhicaran yajeta*	1 4 5	
(12)	*athaisa sandamśenabhicaran yajeta*	1 4 5	ApŚ
(13)	*atho api pañcadaśaiva varṣani yajeta*	2 3 9	
(14)	*adya sutyāmāgaccha*	11 3 22	
(15)	*antyāsu sutyasvālabhyanta iti*	11 2 54	
(16)	*anubruvata upaśrṇuyāt*	6 7 42	
(17)	*anustupcchandasa iti ṣodaśinyatirātre bhakṣamantram namati*	3 2 29	
(18)	*apsvaham dvadaśaśatam dadāti*	10 6 72	
(19)	*apacitivatyah punahstomasya yajñasya*	10 4 20	
(20)	*apa vā etadyajñasya chhidyate pratayate*	5 1 31	
(21)	*apahatā yātudhānā*	3 2 9	VS
(22)	*abhiṣutya hutvā bhakṣayanti*	3 1 12	
(23)	*amāvamimsam bahuvarpiṣkam vratam vratayatiti*	6 4 35	
(24)	*amuṣmai kamāya yajñā dhriyante*	4 3 28	
(25)	*arkam graha n gṛhṇāti*	10 4 3	
(26)	*ardhapañcamān māsān vāddhyā jamadhīylta iti*	9 2 3	
(27)	*ardham pistamardhamapistam bhavati dvidevatyaktāya*	3 3 42 46	
(28)	*ardhatṛtīyāni śatāni dikṣiṣyante caturbhiḥ samāpyata iti*	6 7.36	
(29)	*avadhiṣurvā etatsomam yadabhiṣunvanti yaccājyamanti kamakārṣuh*	8 1 6	
(30)	*avṛtah sāmidhenīranvāha*	12 1 41	

Citation in *Pratīka*	JS	Source
(31) *Āśvino dhūmrah sārasvato meṣah*	11 4 37	TS, TB
(32) *aṣṭakayai suśadhase svāhā*	6 5 35	
(33) *aṣṭāv uttare vihāre havīmsyasādayati*	11 2 41	
(34) *aṣṭavadhvaryuruttare vihāre havimsyāsadayati marutīmeva pratiprasthātā dakṣiṇasminniti*	10 3 24	
(35) *aṣṭakapālah prataḥsavane tārtīyasavanikah*	10 5 88	
(36) *aṣṭādhvaryuruttare vihāre pratiprasthatā dakṣiṇasminniti*	11 2 35	
(37) *aṣṭakapālam ekādaśakapālam nirvapati iti*	5 2 5	
(38) *asakṛdacchintam barhirbhavati*	11 1 37	
(39) *asatsarukairiti*	10 2 33	
(40) *ahariva samvatsarah iti brahmanam*	6 7 40	
(41) *agnavaiṣnavamekādaśakapalam nirvapeddikṣiṣyamanah*	10 1 4	
yajñam cobhayatah parigṛhyavarundhe		
(42) *āgneyasya mastakam vibhajya praśitramavadyati*	3 1 26	
(43) *agneyiṣu śamsanti*	2 1 20	
(44) *agneyena vapayati, mithunam sarasvatyā karoti prajanayati saumyena*	8 1 14	
(45) *agrayanād gṛhṇāti ṣodaśinam*	10 5 47	
(46) *ajyenabhighārya srugbhyam hūyeta*	8 1 6	
(47) *ā iupāriyam svarubhih paśun samanjya yūpaśakalamā paguhati*	4 2 5	
(48) *anuṣṭubhah pragadhah*	9 2 25	
(49) *ajurāśaste suprajastvamaśaste*	10 2 53	
(50) *a sya prajay im vāji jayate ya evam veda*	1 2 3	
(51) *ahavaniyadulmukena paśum paryagnikaroti*	8 2 12	
(52) *idameva bhakṣayeyuriti*	6 4 4	
(53) *idhmasamnahanam sammarjanan juhvā vasurasi ityeva madibhir añjanam abhyaśravanamiti*	12 2 26	
(54) *indraya vṛtraghne caruh*	7 1 22	
(55) *iyam va aditiriyam pratiṣṭhā pratitiṣṭhatiti*	8 4 23	
(56) *iṣṭakābhiragnim cinute*	9 1 26	
(57) *iha kītirvacayati*	2 1 47	
(58) *idite hosyami*	2 4 23	
(59) *udgataro nāpavyal areyuruttamajāmasottama*	3 5 26	
(60) *upatravapanti*	7 3 25	
(61) *ṛjīsānamāgneyena suktasyāvicchedaya*	10 6 73	
(62) *ṛtavo vai prayajah*	2 4 31	MS
(63) *ekayupa ekādaśa paśavo niyojyah*	4 4 24	MS
(64) *ekavimśam yajnayajniyam*	5 3 38	
(65) *etatkhalu sakṣādannam carumupadadhāti*	9 4 51	
(66) *etasmad jajñād anye yajnartavo vihriyante ete vai sarve jyotiṣṭoma bhavanti iti*	5 3 40	
(67) *etāni te namani*	10 3 49	
(68) *etavatā vava ṛtvija aneya api vā sarvasvena*	6 7 19	
(69) *esa vai daśamasyahno visargo yanmanasamiti*	10 6 39	
(70) *aidāni avadeyani iti prakṛtau śruyate*	5 2 11	
(71) *aindragnameka laśakapalam nirvaped bhratrvyavān*	9 2 20	MS 2 1 1
(72) *audumbaramul ukhalam sarvauṣadhasya pūrajitvā vahan tyatratadupadadhati*	11 1 28	
(72) *kantakāja d idl am, napitāya dadham*	10 8 32	
(73) *kapale naste yajeta*	11 1 1	
(74) *kartarikarnyah kartavyah*	4 1 3	MS 4 2 0
(75) *kākubhah pragadhah iti*	9 2 25	
(76) *kimatra bhadram*	3 8 29	TS 1 3 2 1
(77) *kuvalasaktubhirāśvinam śrīṇāti*	8 2 4	ApŚ 19 2 10

	Citation in *Pratika*	JS	Source
(170)	*yadyatra sa graho grhyeta, yadi ca na tatra stotram śastram vā*	10 5 49	
(171)	*yadyapi caturavatti yajamanah pañcavattava vapā kāryā*	10 7 72	
(172)	*yad brhadgāyatrisu kriyate rktvenantaryujatiti na casyam sambhavah*	9 2 22	
(173)	*yadorta vasatkuryur bhratrvyam yajñasyāsirgacchet . pratitisthati iti*	11 3 19	
(174)	*yadvaisvadevah pratahsavane grhyate*	10 2 8	
(175)	*yadhrdayam prasyati jihvam*	10 7 14	
(176)	*yadanikavato barhistatsantapaniyasya*	11 2 17	
(177)	*yad anyatarato'tiratrastenahinah*	8 2 29ff	
(178)	*yadāgneyam pasumalabhate'gnistomam tenavarundhe pasubhirevavarundhe*	10 4 6	
(179)	*yadi vasante yajeta, dvirupastrnyat pratisthāpayati*	10 4 56, 57	
(180)	*yaduttarayoh pavamanayostrcāya trcāya him karoti*	10 5 26	
(181)	*yadetad dviratrasyottare grhyate*	10 5 54	
(182)	*yadevasyaghnantam ksuramakurvamstadāpyayayanti*	8 1 8	
(183)	*yasya yavatyo gavah sa tavatirdol ayati*	11 1 11	
(184)	*yasyai hutam tacchesastatpitah*	3 2 30	
(185)	*yasu sthalisu somah syuste caravah syuriti*	10 1 48	
(186)	*yupo vai yajñasya duristamamuncate yupamupasprśet*	9 3 9	
(187)	*yo masah sa samvatsarah*	6 7 39	
(188)	*yo vrstikamo yannādyakamo yah svargakāmah*	2 2 28	PB 8 8 18
(189)	*yah paśuratiricyeta sa aindragnah karyah*	10 6 42	
(190)	*rathantaranimittakam, brhannimittakam ca brhatprsthasyeti*	10 5 59	
(191)	*rathamtare prastūyamāne sammilet*	10 6 3	
(191A)	*rauhitake badhnati*	2 2 17	
(192)	*vadavā daksinā*	11 3 1	
(193)	*vanaspatim juhoti*	9 4 39	
(194)	*varunapaśabhyām va eso bhidhiyate yo diksitah*	9 1 31	
(195)	*vārtraghnāni vā etani havimsi*	7 1 17	
(196)	*viśvakarmana ekakapālah*	7 1 22	
(197)	*vedena bl asmanangaranabl yūhati*	10 1 56	
(198)	*vaisnavimanucyacchesyati*	11 2 27	
(199)	*śvobhute yajeta*	12 2 16	
(200)	*śakrt sampravidhyati*	4 1 27	
(201)	*śatāgnistomam bhavati*	8 3 12	
(202)	*śudraśca na deyah ityamvadeśah*	6 7 6	
(203)	*sadbhirāharati*	12 3 30	
(204)	*sodaśini bhaksamantram namatiti*	3 2 29	
(205)	*svardrśam prati viksteta*	10 6 3	
(206)	*svayam krtā vedirbhavati*	10 1 3	
(207)	*svayam ditarvi bahirbhavati*	10 1 3	
(208)	*svayam nisadya yajati*	3 5 46	
(209)	*svayam śirnāśakhā bhavati*	10 1 3	
(210)	*svārameva gayatram*	10 5 26	
(211)	*sa evam tittirih*	11 2 55	
(212)	*sakhyā vā etarhi vapā yad nabhighrtā brahma vai brahmasāma*	11 2 53	
(213)	*satrādudavasāya prsthaśamaniyena yajeran*	10 6 45	
(214)	*saptadaśa arbhavah pavamānah*	5 3 38	
(215)	*saptadasa rtvijah*	3 7 38	
(216)	*sāmidhenīranubrūyāt*	3 1 21	TS 2 5 10
(217)	*saptadaśānubruyad vaiśyasya*	5 6 36	
(218)	*samānam vā etadyajñam vicchindanti*	11 2 60	
(219)	*sa yadi homāyoddhrto vipadyeta, krte viveke na punargrahanam prayojayet*	6 4 3	

	Citation in *Pratīkā*	JS	Source
(220)	*sarvartvija upavasanti*	10 6 53	
(221)	*sa vā aharaharyunakti, aharaharvimuñcati*	11 3 20	
(222)	*sāndāyyayājinaḥ evopaveṣo nānyasya*	11 3 38	
(223)	*somapo na dvitīyām jāyāmabhyaşūyate*	3 3 18	
(224)	*sambaddhe vai stotram śastram ca*	2 1 27	
(225)	*hiranyamaśmanām tejah'ājyamapi gavām sārah*	8 1 35	
(226)	*hiranyasrajam udgātre dadati*	4 2 3	ApŚ
(227)	*hemante sākamedhairyajeta*	11 2 13, 14	
(228)	*hotaryamiti, puruşasyaiva juhotyāyatana iti*	11 2 27	
(229)	*hotuh pānau dvirlepenopastrṇati*	10 4 23	

APPENDIX III

An Alphabetical *Pratīka* Index of Citations in the Śabarabhāşya which have been traced to their sources for the first time, by the present writer

	Citation in *Pratīka*	JS	Source
(1)	*akhandām akṛṣṇalam*	3 6 35	ApŚ 16 13 9
(2)	*agnaye chagasya vapāyāh*	9 3 5	MS 4 1 3 5, ApŚ 7 22 1, 7 25 9
(3)	*agnaye nīkavate pratar sayamodanam*	5 1 19	MS 1 10 1
(4)	*agnaye vaiśvānarāya dvadaśakapālam nirvapetsapatnam abhidrosyan*	3 2 20	MS 2 1 2
(5)	*agnaye vaiśvanaraya dvadaśakapalam nirvapad rukkamah*	3 2 20	MS 2 1 2
(6)	*agnirdevo daivyo hotā*	12 1 35	MŚ 1 3 1 26
(7)	*agnim citvā sautrāmanyā yajeta*	10 2 39	ApŚ 17 24 1
(8)	*agnim agna avaha*	9 2 55	TS 2 5 9 4
(9)	*agnidagnīn vihara barhistrnīhi*	5 1 25, 26	ApŚ 12 17 19
(10)	*agnīsomīyasya vapayā pracaryagnişomiyam*	10 1 19	ApŚ 21 24 5
(11)	*aṅgad aṅgat sambhavasi*	4 3 38	ApMB 2 11 33
(12)	*ajo gnīsomīyah*	6 8 30	KS 24 7
(13)	*athaişa jyotih*	2 2 4	PB 16 8 1
(14)	*athaisa viśvajyotih*	2 2 4	PB 16 10 1
(15)	*athaişa sarvajyotih*	2 2 4	PB 16 9 1
(16)	*athaişa sandamśenabhicaran yajeta*	1 4 5	ApŚ 22 13 13
(17)	*adabdham cakşuh* (Bib Ind Ed) *v l abaddham caksuh* (*Ānand Ed*)	11 4 50	MS 2 1 2 36 TS 3 1 1 2, KŚ 25 11 24
(18)	*apabarhisavanuyajau yajati*	10 7 47	TS 6 6 3 3 Varaha ŚS 1 7 4 57
(19)	*apabarhişah prayajat yajati*	10 7 47ff	MS 4 8 5 Varaha ŚS 1 7 4 29
(20)	*apahatā yatudhānā ityavahanti*	3 2 9	VŚ 1 2 4 47
(21)	*apahatam rakşa ityavahanti*	3 2 9	ŚB 1 1 2 15, 1 1 4 21
(22)	*amāvasyā jamaparahne pindapitryajñena caranti*	4 4 19	APŚ 1 7 1 2
(23)	*agnāvaisnavam ekadaśakapālam nirvapeddarśapūrnamasavāra psyamanah bhagyannadah syamiti*	10 1 4	ApŚ 5 23 5 9
(24)	*ājyabhāgābhyām pracaryagneyena*	3 5 18	ApŚ 3 16 17
(25)	(a) *ārşeyam vrnite* (b) *ekam vrnīte, dvau vrnite na pañcavrnīte*	6 1 43 6 8 33	ApŚ 24 5 2,7
(26)	*āśvinam gṛhnati*	2 2 17	ApŚ 10 2 9

	Citation in *Pratīka*	JS	Source
(27)	*āśvinam graham gṛhītva trivṛta*	3 6 20	ŚB 4 2 5 12 and ApŚ 12 18 2 mixed
(28)	*āśvino daśamo gṛhyate, tṛtīyo huyate*	2 2 17	MS 4 6 1
(29)	*aśvino daśamo gṛhyate tam tṛtīyam juhoti*	6 1 7	KS 27 5
(30)	*āśvino dhūmraḥ sarasvato meṣaḥ*	11 4 37	TS 1 8 21 2
(31)	*āhutibhirīva hutādo devan prīṇāti* Anand Ed gives the v l *ahutibhireva*	9 1 7	MS 1 4 6
(32)	*iṣe tveti chinatti ūrje tvetyanumarṣṭi*	2 1 47	ŚB
(33)	*uccairrca kriyate uccaiḥ samna*	2 1 33	MS 3 6 5
(34)	*upajāmagṛhīto'syacchidrāya tva śaṣpani bhavanti*	8 2 4	ApŚ 19 2 9 19 7 1
(35)	*upahavyo nirukto gniṣṭomo yajñaḥ*	2 4 8	
(36)	*usapuṭairarpayanti*	3 7 51	VŚ 3 1 2 17
(37)	*ṛtavo prayājaḥ*	2 4 31	MS 1 4 12
(38)	*ekayupa ekādaśa paśavo niyojyaḥ*	4 4 24	MS 4 7 8
(39)	*etad vai daivyam madhu yad ghṛtam*	1 3 30	AB 2 2
(40)	*etena rājapurohitau sayujyakamau*	10 2 41 43	PB 19 17
(41)	*eṣo sitveṣo si*	12 4 1	Sama Mantra Br 1 5 14
(42)	*aindravayavam gṛhṇāti*	2 2 17	ApŚ 12 14 8 KŚ 9 6 6
(43)	*aindravāyavāgran grahan gṛhṇīyāt*	• 10 5 65	ApŚ 12 14 4
(44)	*aindrāgnamekadaśakapalam nirvaped bhrātṛvyavān*	3 2 20	MS 2 1 1
(45)	*aindrāgnamekādaśakapālam nirvapedyasya svajānā vyayurīti*	3 2 20	MS 2 1 1
(46)	*kartarīkarṇyaḥ kartavyāḥ*	4 1.3	MS 4 2 9
(47)	*kaya ekakapalaḥ*	7 3 22	MS 1 10 1
(48)	*kuvalasaktubhirāśvinam śrīṇati*	8 2 4	ApŚ 19 2 10
(49)	*kūṭam dakṣiṇā*	6 1 52	MS 2 2 4
(50)	*keśaśmaśru vapate, dato dhāvate upaiti*	4 3 1	MS 3 6 2 (TS 6 1 1 2 ŚB 3 1 22)
(51)	*kṣuta ācāmeta*	1 3 6	AGS 3 6 7
(52)	*gāyatryā tvā śatakṣarayā*	6 4 14	ApŚ 9 13 8
(53)	*gudenopayajati prano vai gudaḥ*	10 4 8	ŚB 3 8 4 3
(54)	*caturgṛhītānyājyani bhavanti*	4 1 40	ApŚ 8 14 2
(55)	*caturhotrā paurnamasīmabhispṛśet*	3 7 8	ApŚ 4 8 7
(56)	*catvāri catvāri kṛṣṇalānyavadyati caturavattasyāptyai*	10 2.5	TS 2 3 2 2 2
(57)	*catvāri catvāri kṛṣṇalānyavad yati samṛddhyai*	10 2 5	MS 2 2.2
(58)	*catvāri kṛṣṇalānyekamavadānam*	10 2 7	KS 11 4
(59)	*cātvāle kṛṣṇaviṣāṇām prāsyati*	11 3 18	ApŚ 13 7 16
(60)	*jarāmaryam vā etat satram yadagnihotram*	2 4 1	ŚB 12 4 1 1
(61)	*jartilayavāgvā juhuyāt*	10 8 7	ApŚ 17 11 8
(62)	*jīryati vā eṣa āhitaḥ paśuryadagniḥ tanna sukṣmamiti*	3 6 13	MS 1 5 6
(63)	*tapte payasi dadhyānayati sā vaiśvadevyāmikṣā*	2 2 23	BŚ 5 1 and MS 1 10 1
(64)	*tasmādyatkiñcit prājāpatyam kriyate*	10 8 52	ŚB 1 6.3 27
(65)	*tasmād varāham gāvo nudhāvanti*	1 3 9	MS 1 6.3
(66)	*tṛpta evainamindraḥ*	8 1 34	BŚ 17 48
(67)	*trirabhyasakte*	5 2 5	MS 3 6.2
(68)	*trivṛd bahiṣpavamānam*	1 4.3	PB 20 1 1
(69)	*trivṛdagniṣṭudagniṣṭomastasya vāyavyāsu*	2.2 27	PB 17 6 1 2
(70)	*tvameva mātā pitā*	1 2 39	Nirukta
(71)	*daṇḍaḥ upānahau śuṣkā dṛtiḥ*	10 2.22	ApŚ 18 22.2
(72)	*devihaviṣo vadyati*	3 4 38	KS 1 9 2
(73)	*dve hi paurnamāsyau yajeta.*	2 8 9	BŚ

	Citation in Pratīka	JS	Source
(74)	na girā gireti brūyāt/yadgirā gireti	9 1 50	PB 8 6 9, 10
(75)	na māṃsamaśnīyāt	10 6 53	TS 2 5 5 6
(76)	nava prayājān navānuyājān	10.2 1	ĀpŚ 8 20 6
(77)	na striyamupeyāt	5.3 26	TS 2.5 6 4
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(94)	mamāgne varco vihaveṣvastviti pūrvamagnim	3 8 25	MS 1.4 5
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(123)	(śaradi) vājapeyena svārājyakāmo yajeta	4 1 33	ĀpŚ 18 1 1

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(28)	*āśvino daśamo gṛhyate tṛtiyo huyate*	2 2 17	MS 4 6 1
(29)	*asvino daśamo gṛhyate, tam tṛtiyam juhoti*	6 1 7	KS 27 5
(30)	*aśvino dhumrah sarasvato mesah*	11 4 37	TS 1 8 21 2
(31)	*ahutibhiriva hutādo devan prināti* Anand Ed gives the v l *ahutibhireva*	9 1 7	MS 1 4 6
(32)	*iṣe tveti chinatti urje tvetyanumarsti*	2 1 47	ŚB
(33)	*uccairṛca kriyate uccaih samna*	2 1 38	MS 3 6 5
(34)	*upayamagṛhito syacchidraya tva śaspāni bhavanti*	8 2 4	ApŚ 19 2 9 19 7 1
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(36)	*usapuṭairarpayanti*	3 7 51	VŚ 3 1 2 1
(37)	*ṛtavo prayājah*	2 4 31	MS 1 4 12
(38)	*eka jupa ekadaśa paśavo ni jojyah*	4 4 24	MS 4 7 8
(39)	*etad vai daivyam madhu yad ghṛtam*	1 3 30	AB 2 2
(40)	*etena rājapurohitau sāyujyakamau*	10 2 41 43	PB 19 17
(41)	*eso sitveso si*	12 4.1	Sāma M[illegible] Br 1 5 1
(42)	*aindravajavam gṛhnati*	2 2 17	ApŚ 12 [illegible] KŚ 9 [illegible]
(43)	*aindravāyavāgran grahān gṛhniyāt*	10.5 65	ApŚ [illegible]
(44)	*aindrāgnamekadaśakapalam n rvaped bhrātrvyavan*	3 2 20	MS 2 [illegible]
(45)	*aindragnamekadaśakapalam nirvapedyasya svajāna viyāyuriti*	3 2 20	MS[illegible]
(46)	*kartarikarnyāh kartavyah*	4 1 3	MS
(47)	*kāya ekakapālah*	7 3 22	M[illegible]
(48)	*kuvalasaktubhiraśvinam śrinati*	8 2 4	A[illegible]
(49)	*k itam dakṣinā*	6 1 52	[illegible]
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(51)	*kṣuta acameta*		
(52)	*gayatryā tva śatākṣaraya*		
(53)	*gudenopayajati prano vai gudah*		
(54)	*caturgṛhitanyajyāni bhavanti*		
(55)	*caturhotrā paurnamāsimabhispṛśet*		
(56)	*catvāri catvāri kṛṣnalanyavadyati caturavattasyaptyai*		
(57)	*catvāri catvari kṛṣnalān javad jati samṛddhyai*		
(58)	*catvāri kṛṣnalānyekamavadanam*		
(59)	*cātvale kṛṣnaviṣānam prasyati*		
(60)	*jaramaryam vā etat satram yadagnihotram*		
(61)	*jartilayavāgva juhuyat*		
(62)	*jīryati vā eṣa āhitah paśuryadagnih tanna sukṣmamiti*		
(63)	*tapte payasi dadhyanayati sa vaiśvadevyamikṣā*		
(64)	*tasmādyatkiñcit prājapatyam kriyate*		
(65)	*tasmād varaham gāvo nudhāvanti*		
(66)	*tṛpta evainamindrah*		
(67)	*trirabhyañkte*		
(68)	*trivṛd bahiṣpavamānam*		
(69)	*trivṛdagnistudagniṣtomastasya vayavyāsu*		
(70)	*tvameva mātā pitā*		
(71)	*dandah upānahau śuṣkā dṛtih*		
(72)	*dvirhaviso vadyati.*		
(73)	*dve hi paurṇamāsyau yajeta*		

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(135)	*śamīmayyah sruco bhavanti hiraṇmayyo vā*	2 1 12	ĀpŚ 8 5 29
(136)	*śaradi vājapeyena svārājyakāmo yajeta*	10 7 51	ĀpŚ 18 1 1
(137)	*śaramayam barhirbhavati*	10 4 1, 2	ĀpŚ 22 4 19
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(144)	*sa vai āśvinam graham gṛhītvopaniṣkramya*	3 6 31	ŚB 4 2 5 12
(145)	*ṣaṇḍastrivatsah somakrayaṇah*	8 1 19	ĀpŚ 22 2 25 PB 16 13 9
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(147)	*sīsena klībāt krayya*	8 2 4	ĀpŚ 19 1 1
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CORRIGENDA

Page	Line	Incorrect	Correct
11	Footnote line 1	Alòka	Āloka
17	13	*bhakṣah*	*bhaksah*
17	18	*kāranebhyah*	*kāranebhyah*
29	6	*srûvate*	*śrūyate*
35	12	Saḍvimśa	Ṣaḍvimsa
64	last, opposite No 128	*Artvijya*	*Ārtvijya*
69	2-3	Title of the first Chapter in Italics	Use Roman Script, black and thick type, as has been done in the case of the Chapter II
101	20	MS[1]	The footnote No 1 has been wrongly omitted, please supply it at the right place
102	7	all[1]	The footnote No 1 is wrongly omitted, please supply it at the right place
154	last	*yajusas*	*yajuses*
154	footnote	BB 1 1	TB 1 1
191	21	(No) 1 at the beginning of the line	(No) 2
196	20	*pitrnam*	*pitrnam*
213	21	othe	other
213	22	papular	popular
216	3rd from below	hoeny	honey
216	last line	wiseman	wise man
218	26	*atat*	*etat*
218	28	*Brahmanaw*	*Brahmaṇan*